¶ An Apologie, or defence of the possession of William Sommers, a yong man of the towne of Nottingham.

Wherein this worke of God is cleared from the evil name of counterfaytinge: and thereupon also it is shewed that in these dayes men may be possessed with Devils, and that being so, by prayer and fasting the uncleane spirit may be cast out.

By John Darrell Minister of Christ Jesus.

Goe thy waye home to thy friends, (saith Christ to the man he had dispossessed) and shew them what great thinges the Lord hath done unto the, and how he hath had compassion on thee. Mark. 5, 19.

Let men confesse before the Lord his loving kindnes and his wonderful workes before the sonnes of men. Psal. 107, 8. 15. 21. 31.

Who is wise, that he may observe these thinges? Psal. 107, 43.

CONsidering (Christian reader) that which followeth in the beginninge off this treatise, as also towards the end thereoff, I shall not neede to vse many wordes here, in remembringe some reasons of this my interprise, there being divers given thereoff alreadie. If neyther any of those apart, nor all off them together, will satisfie some, but notwithstanding all that is there sayd, they will condemne me hereyn, and thinck that the publishinge of this worke nedd not, ād that I might well haue let the same alone: I am the more sorye, and I desire such to cōsider well of my said reasons, ād to way them a litel better and more thorouglie. With me the prevayled so far that I durst not keepe my pen from writing though in some respects I would haue bene right glad thereoff. For I doubt not but it had bene greatlie for my ease and safetie, if I had never attempted this. And if with a good conscience I might haue escaped the rod that is (as it were) held over my back, ād is (almost) sure to be layd on me for the same, ād would not: I were a foole, ād worthy to be well whipped for that my folye. But hereof stand I in great doubt. For I can not see how I might have chosen, but haue made this Apologie for the cause ād my selfe, seeinge this great and rare worke off God is so mightilie gainsayd: so evil a name brought vpon it and of my selfe, god having in some measure mabled me thereto, and put as it were the wordes I should speake into my mouth. When they holy ghost fell vpō the Apostles in visible mā-ner, so as they began to speake with other tonges, as the spirit gave them vtterance, some mocked, and sayd, they are full off newe wine. Act. 2.2.3.13. Against this vile slander of the wonderful worke of god, and his most righteous servants, Peter stoode

vp and made an Apologie, sayinge, Ye men off Judah & these are not drunken, as ye suppose, since it is but the third houre off the day. But this is that vvhich was spokē by the prophet Ioel &c. As it foloweth there vntil verſ. 37. In like sort delt our blessed saviour in this very worke we have in hand. When he cast the devil out off some which were possessed, the people indeede were amased thereat, and wondered, saying: The like vvas never seene in Israel. Marth. 9. 33. 34. and 12. 22. Luk. 11. 14. But the Pharisees sayd, he casteth out Devils, through Beelzebub the Prince off Devils. Agaynst this blasphemous speach ād report given out by the Pharisees, agaynst the great worke wrought by the finger off god, and himselfe, whom thereyn they counted for a conjuror, and bare the people so in hand, Jesus maketh a defence, and in the same by sundry reasons convinceth them, the which also is written, for our learning. ād what are we to learne out of these scriptures: Surelie bi there examples ād practise, to doe the like in the like case, and when such occasiō is offered. That is, when any great worke of God shall be wrought in our eyes, ād that some shall goe about to mock at it, and bring vp an evil name off it, that then and in such a case we must not be silent, and content our selves with this, that we our selves conceyve well off the worke, and profit by it: But we must open our mouthes wide in the defence of it, laboring to our vttermost to stop the mouth of the gaynsaier, and to wipe away that slander, lest others also receyve hurt thereby, and that God may have the glory off his worke off all men, if it be possible. And as all the beholders off such a worke are vpon all occasions to beare witnesse thereto, and to justifie the same when it is denyed or slādered, as they are able: so those especiallie vpon whom the worke hath bene wrought, or have bene principal witnesses thereof. If then I desire to walke in the steps of S. Peter, yea off Christ Jesus himselfe, and to practise that

se that which the holy ghost in there examples and practise in the like case with ours, doth commend vnto vs: how could I doe otherwise then make this Apologie: And if I should have abstayned from the publishinge thereof, I see not but that therein I should have fayled in the performance off a necessarie dewtie, and so sinned agaynst God: and preferred my owne quiet, before the glory off God, and good off his people. Neyther let any man thincke that it would have sufficed to have done this in speach and by word of mouth, for besides that I might have no such liberty of speach in such place as were to that purpose most fit, ād to speake all that might be said in a corner to some few would not avayle: we must remember that this vile slaunder and evil reporte off the worke off God, and mi selfe whom God vsed therein, hath spread it selfe far ād neare, even throughout the whole land: it was necessarie therefore that that which should be said for the conviincinge thereof, should goe as far and wide, which could not be without the printing thereof. And as we desire that this our defence should come into the hands off all, not onely for the reason aforesayd, that thereby they might be preserved from evil, but also receyve much good, and God much glory, as shall appeare in the end off this tractise: so especiallie I desire and thirst after this, that the same may come into the hands off her most excellent Ma.tie not onely for that I wish all the good fruit which may possible be gathered hereof to her Grace, before and above any other: but also that hereby her Highnesse knowinge the goodnes off our cause, and innocency herein, may even reioyce in this, that (after her accustomed clemencie) sometimes she (the fountayne off justice in this land) opened her mouth and sent her messenger in our behalfe, her poore and distressed subiects, despised almost off all; which

we desire the Lord infinitely to reward. I also humblie beseech those which have accesse vnto her royal person, that they would be pleased to present this rude Apologie to her High: for shall the Lord worke a wonderfull worke in her Land, whereby great good (it being knowen and wel considered off) commeth to man, and shall the same be kept from her eyes, and so depryved off all that good? God forbid. Moreover admit the doctrine off possession and dispossession off Devils, lyeth hid and not knowen nor acknowledged almost by any. Is it not high tyme it were revealed and brought to light? Is it not parte of the counsel of God, to the revelation off all which we are debtors? Act. 20. 27. And when can this be done more fitlie then now? what can come in better season then even now a treatise concerninge William Sommers his possession? when the eares off all men are opened, to heare what can be sayd as towchinge the said Sommers? how many are there not onely off the common sorte, but off those which are noble, wise, and learned, which are very desirous to be informed in the truth off this matter? and how could this possiblie have be donne, but by this course I have taken. And by whom should this be performed, but my selfe? although the least ād most vnworthy of a thousand. Considering I have bene a cheefe witnesse not onely off his possession and dispossession but of divers others, and called by God therevnto. I rā not to any of my selfe. Wherein the Lord seemeth to me to have singled mee out (though most vnworthy, ād more vnfit then many others) to this special worke above others. It standeth me then vpon to performe that service whereunto God hath called and appointed mee, otherwise I should have my reward with the vnprofitable servāt, if eyther for feare or slouthfulnes I had failed therein. Hereunto I might add that

I see

I see many erring exceedinglie herein, and greatlie mistaking this matter, and hereof I am most sure, and able also to make that evident vnto them: should I then have done well to let them alone? These things I desire thee (gentle reader) to consider of, and then I trust whosoever you be, you will not be offended with me for this my enterprise, seeme it never so bould, but take it in good parte, and rather conceyve well of mee for my small paynes, and indeavour to manifest this truth and worke off God to his glory, and your good. For why should any be displeased with me, for performinge so necessary and profitable a worke? If any shall so be this is my comfort, that I give them no just cause thereof. Of the rest to whom this playne defence, and (I trust) evident demonstration of the truth shall be welcome, I hartelie desire that with me they would strive with God in there prayers, that as the cause we have in hand is Gods, ād therefore exceeding good, so wee his servants which suffer for the same may handle it accordinglie, ād as well beseemeth both the cause and vs, with al boldnesse and wisdome, and therein persevere and faint not. Amen.

Yours wholie in the Lord.

Io. Darrell.

That william Sommers hath not counterfeyted a possession, but was in truth possessed with the Devill.

WIlliam Sommers of the towne of Nottingham a youth about the age of 20. yeares beinge hādled after a verye strange ād wōderfull manner was after a whyle suspected by divers of the same towne to be possessed of the Divell. Herupon my selfe (John Darrell by name) was importuned by two Letters in his behalfe: whereof the one was sent from Mr Aldridge his Pastor, the other was written in the name of the towne or sundrye inhabitants of the same.

To theise letters I returned this answeare, that if it went soe with the young man as was by them related, ād more at large signified vnto me by theyre messenger, then undoubtedly he was possessed, with the Divell. Wherupon I advised them without delaye to vse the meanes wich God in mercy had left to his Church, for the recoverye of such, that is prayer and fastinge, and to this end to desyre the helpe and assistance of some godly lerned in the ministerye next adioyninge vnto them, and in any case to spare me being further of then many others of much better gifts. For sayde I, yf my selfe should be a leader in that actiō, and the partie be dispossessed (whereof I had no doubt the meanes beinge vsed) then would the comon people be readie to attribute vnto me some spetiall and I knowe not what rare gifte off castinge out divells. (whervnto they also inclyned in theyre Letters) wheras my selfe being absent, there was greate hope they would turne both theyre eyes to the Lorde and his ordinance, which is all in all.

Eyther before or after this (I well remembre not) the afore sayde Mr Aldridg writ for two off the most learned Ministers adioyning vnto them, to come to the sayd Somm. namely Mr Jo: Pyeton, and Mr Jo: Bronne. The one being from home, Mr Pyeton in his answere adupsed them, to send vnto me, because of the experience herin I had above others, he also did write vnto me concerning the sayd matter.

Others refusinge I was the second tyme instantly requested by the Mayor of the sayd towne of Nottingham in a letter of his,

to come and visit theyre most distressed person whose most grevous paynes, it was sayd, did greatly increase vpon him.

How ād by what meanes I was drawne to So. at Nottingham.

Thus I not running of my selfe, nor seeking after any thing or person, but beinge intreated and called thervnto and that by such as had interest in the sayd bory came over vnto him: off whome after I had well beheld and cōsidered the manner of his handlinge, I gave foerth that he was possessed with an vncleane spirit. and this was vpon the. 5. of November last. 1597.

What I did and how I behaved my selfe being there.

Vpon the. 7. of November Mr Aldridg with two other Ministers ād my selfe, accompanyed with divers neighbours Christianes to the number of 150. or theraboutes: in a fellowe feeling of his misery, and a desire of his deliverance from the same, being most greveous to beholde, were assembled in prayer and fastinge, intreatinge the Lord in his behalfe, that he would be pleased in mercy to cast out Sathan, and deliver him from the torments he was in, iff so it seemed good in his eyes: the Lorde was intreated off vs, wherin we reioyced and blessed God for the same.

Mat. 12. 43

So. being first delivered is after repossessed.

The vncleane spirit beinge gou out of him, according to that is foretold in the scriptures, returned ād sought to enter into him agayne, and at length: recovered him as appeareth by the signes off possession seene in him. and this was about some. 11. weekes after this possession.

So. being suspected of counterfeytinge, and committed to the custodie of two lewd fellewes, ād if by them greatlie threatned if he will not cōfess his dissimulation.

Some fewe dayes after his repossession: the worke off God having bene generallye acknowledged before off all men, not only off the inhabitants off that towne, but of all those the Dwell the coastes theraboutes: the Maior of Nottingham with some of the Aldermen and some others, suspecting Sommers to be a counterfeyte, or at the least pr tending soe to doe: for the finding out of the sayd dissimulation, (or for some other cause best knowne vnto them, though others alsoe can shrodlie coniecture) tooke him from his parents ād committed him to the custodie of two men, none of the best, that I saye no worss of them. Theise seing him in his fitts, threatned him (as vpō theyr othes they have confessed before the commissioners,) the one whip him, the other to pinch him with a payer of pincers, if leaving his trickes he would not confess his dissimulation. Now sathan seeing the worke of God to be caled into doubt ād questiō, which had thitherto prospered, to the greate good off that towne, for therby, the word of God grew mightelie and prevayled: he then began or rather proceeded on to further the same to his vttermost neyther indeed could he doe otherwise, except wee will imagine him to be vnlike himselfe, and forget that this is his worke and the labor of his handes, to cross the worde and worke off God,

and

and whatsoeuer it is that tendeth to the glory off God, and the good or saluation of man.

Sathan here applieth himselfe to bring vp the vsual name of counterfeytinge off the worke of God.

Heruppon the Diuell visiblie apearing vnto So. (which vsualie he doth to those he possesseth, as I haue perceyued by all those of whose possession I haue bene an eye witness) both by promises and threates (as he himselfe after confessed) perswaded him, to confesse that he had dissembled in all that he had donne, and ther with all withdrew himselfe from tormenting him in his bodye, as in former tymes he had donne, without which all had bene in vayne.

So. confesseth himselfe to haue counterfeyted all.

By these meanes the youth came to give out both in word and in writinge; that he had dissembled and counterfeyted in all that he did, and that he was neuer possessed.

A commission from york was procurred for the better finding out of the truth.

Now forasmuch as truth feares no tryall, and they which doe euill hate the light least their deedes should be reproued by the light: the case standing thus, my selfe and others thought good to procure a commission for the further confirmation of the matter of fact, whence this counterfeyt confession is to be ouerthrowne, and the possession proued if there be any such.

Before the commissioners So. is cast into diuers fits after that he had bene without fits for the space off a mouth.

About some moneth after the afore said confession of Sommers, wherin he still persisted, the commissioners mett: before whome, when they had satte almost two dayes hearing, examining and deposing witnesses: he having first affirmed that he dissembled, secondly denyed that he had donne any off theyse supernaturall thinges, whereof you shall reade herafter, which then by 17. persons had bene deposed: forthwith after was cast into a fit, and from that into diuers others in there presence. Wherupon they beholding enough with their eyes for the deciding off the controuersye, and having also sufficient alreadie deposed concerning the same, if that which is sufficient would suffice men: surceased to proceed any further in the hearing and examining or any more witnesses.

So. remayneth tormented by Sathan, and confesseth that he had not counterfeyted in any thing.

The youth now was committed to the custodie off another, to whome it was free for any to repayre and visit, which before was denyed, now the spirit which in subtiltie had before lurked and layne hid, shewed himselfe in his kinde, so as Sommers his veration by Sathan was most grieuous to behold: During this tyme, which was for the space of 10. dayes, he freely acknowledged that he never counterfeyted any thinge, but that the Diuell moved him to saye so: threatning (he being in the forme of a black dog) to kill him yf he would not saye soe, and promising to helpe him to doe what trickes and when he would, if he would affirme ād stand to the same: which promise he hath ever since vnto this daye most surelie kept and performed.

So. beginneth the second tyme to be freed from Sathãs deration, & faleth into his former confessiõ of counterfeytinge againe.

But this being maligned by some, in and during this tyme meanes was used by them for the compassing of him againe to his former keepers or such like: with whome he was no soner, but he being foorthwith at quiet, and as free from being tormented in his body by Sathan, as other men, returned to his former confessing of counterfeytinge. Wherin since that tyme he hath perfisted, and of late added this, that I was confederate with him therin, and for these. 4. last yeares instructed and trayned him vp therunto.

I on the other sand affirme that he hath not counterfeyted a possessiõ but was in truth possessed with the Divell.

I nowe affirme the contrary not onlie that my selfe have not cõfederate with him in that abominable impietie, but alsoe that he neyther is nor can be possible any such counterfeyte, but was for certenty possessed with the Divell.

The first question then is wheather So. hath counterfeyted that he hath downe: The second if it fall out that he be noe counterfeyte, whether that he was possessed, or no: for the ending ãd deciding of theyse two doubtes, and finding out of the truth herein, (which is a thing much to be desyred) I haue thought good to sett downe theise fewe lynes followinge, and my hartes desyre and prayer to God is, and shalbe if it he maye prosper therunto, with all men.

For some there be which being freindes to this cause', are yet nothwithstanding through theyr ignorance herin (as not having harde at large therof) not able so to freinde it, and speake for it, as they happilie desyre, and I am suer the cause it selfe deserveth. For theyr sakes therfore, and that the cause and worke maye have the better succes by theyr meanes, I have written this defence. For it goeth not well with a good cause, when a freind therto is not furnished with the knowledg and goodnes therof. and my desyre to them is, that they would be pleased not onlye to read the same, but after seriouslye to ponder and consider therof, that so theyr mouthes maye be filled, and they therby made able to convince and stop the mouth of the gainsayer.

Some others there are who having bene misinformed herin, and far otherwise then according to the truth: do conceyve and giue out harde speeches not only of me (which were I not a Minister of Christ I should not greatly trouble me for I passe veris litle to be judged of man) but of the worke it selfe: saying, that it is a matter counterfeyted: and so vnawares bring vp an evill name of the worke of god, as I doubt not but to them will appeare by the sequell. Of theise I desyre that they also would be pleased not onlie to reade this my Apologie, but after to examine every thing aparte, reason after reason, and one argument after another.

Iff in the waying of them they ſhall fynd them to light to payſe downe with the waight of ſcriptures or reaſon that I intend: then my ſecond deſire to ſuch is, that he or they would vouch ſafe in brotherlie love to ſignifie the ſame vnto me, wherby I erring ād going aſtrape from the truth, map by that meanes be brought into the wape of truth, wherin I deſpre to walke, and out of the which the Lorde knoweth, I would be loath to ſtepp aſpde eyther to the left or right hande, and herin he whaſoever he be, ſhall do a worke pleaſing vnto God, and verie acceptable vnto me, pea and to the truth it ſelfe. Fol. 3.

If otherwiſe they ſhall finde the truth of my ſpde: that then they would not onlye acknowledg the worke of God, but together with the former give God his due prapſe for the ſame, and labour to make the right vſe therof.

Thus having made a wape to my ſapde Appologie following, I will proceed thervnto: wherin I will firſt indevour to prove that Som. hath not counterfepted a poſſeſſion, as he himſelfe giveth out and others affirme. then will I doe my beſt to prove that he was poſſeſſed, as alſo diſpoſſeſſed. and after I have ſapde what I thinck fitt for the clearing off the worke from thep evill name, which is caſt vpon it: I will ſape ſomething for the wiping awape off that vile ſlander which is layde to my charge.

Amongeſt the manyfold and moſt ſtrange and wonderfull thinges which were downe (or rather ſuffered) by William Sommers theſe following were ſome: every of which I take to be ſuper naturall, and ſuch as the arme of man is to ſhorte to reach vnto.

for the proſe off theſe and many other moſt ſtrang accidents beſides theſe followinge. I delivered into the commiſſioners hādes a bill of 60. perſones off whichcomp 17. were deposed off. theſe ſome are gentelmen, and 4. Miniſters and preachers.

I. THere hath bene ſeene and felt to runn vp and downe along his bodie, a lumpe or ſwelling betwene his fleſh and ſkin, in ſome part of his bodie of the bignes of an egg, in ſome other greater or leſſ, removing immediatlie from one legg to another, and ſo into the bellie, making it as big agapne as naturallie it is, thence into his throate, cheeke, for head, tong, eyes, thruſting them out extraordinarilie, and cauſing a great blacknes in or vpon the ſame, and this is deposed by Thom. Hales. Robbert Aldridg. William Hynde. Thom. Weſtfeylde, Joane Pie, William Langhford, Jo. Strellie, Rich. Mee, Jo. Pare. Jo. Clarke, William Hunt, and is further to be deposed by.

2 When this lumpe or swelling was in the legg, the same member was heavye and inflexible like iron, deposed by Johan Strelie, Joan Pie, Eliza. Milword. and Joan Clarke, and is further to be deposed by.

3 He was so strong that somtymes 3.4.5.6 men weare scarcely able to rule him, he not panting, blowing, nor changing coulor: the parties that held him, sweating and laboring withall theyr might: deposed by Robert Aldridge, Joa. Pie, Jo. wood, Jo. Strelly, Rich. mee, William Langhforde, and is further to be deposed by.

4 He was havie like iron, that divers because off his waight could scarcely lift him, deposed by John Strelly, John Clarke, Elizabeth Milwarde, John Pie, and is further to be deposed by.

This of his face and head lying bare in the fire though it be not deposed is most true, Ad to be deposed by divers.

5. He laye as dead once by the space of an hower, cold as Ire, his face and hands black, and no breath perceyved to com from him: deposed by W. Aldred, Jo. Pare, Jo. Pie, Elizabeth Milwarde, and is further to be deposed by.

6. He spake distinctlie in a continued speach for the space iff a quarter of an hower, his mouth, being close shutt: deposed by W. Hunt.

These were spirits assuming bothes unto them that we save the shadowed over, with the coverint and no otherwise, for they vanished as sone as it was cast by, was of the mercy of god toward bo the beholders, for had we sene them without such a coverit it would have bene to our terror, where as being so shadwed we were not there by dismayed at all.

7. Hee did speake his mouth being wyde open, his tong drawne into his throate, neyther his lipps nor chapps moving. deposed by Rich. Newton, Henry Mussye, Joa. Pie, and is further to be deposed by.

8. Being often tymes cast into the Fier, ād somtyme so as his hand laye in the fire, sometyme so as his face, ād head laye bare in the fire, yet had he not so much, at one haire of his head singed therby, nor at any tyme any hurt at all: deposed by Joan. Pie, Rich. Mee, Joa. Strellye, and is further to be deposed by.

9. There seemed to be under the coverlett where he laye, as it weare kittlinges, somtyme to the number of. 4. or 5. sensible hearde, seene and felte: sometyme also they weare in some other forme. The coverlett being cast up, they vanyshed awaye, but being cast downe, they were presentlye there agayne, and this was for the space of 10. dayes, both by daye and night by tymes, deposed by Tho. Graye, Roberte Aldridg, Joa. Pie, Jo. Pare, and is further to be deposed by. Save only that is sayde off the vanishing is not deposed, yet most true and to be deposed by manye.

10. In his fitts he was without feeling insomuch as (besides many other triales therof) when pinnes were thrust into his hands

hands and legges very deepe, yea sometymes to the head and lefe there, he was not moved thereby, neyther did any bloud issue from the places that weare pricked. This especiallie of the bloud not issuinge, is not deposed, because such triall by prickinge was not made, untill the first fit he had before the commissioners, before whome it fell out as is afforesayde as also after, but is to be deposed by.

11. Herbnto ad the putting out of his tonge in an extraordinary bignes, like a calues tong.

12. His turning of the same backward into his throate, soe that in his mouth it was not to be seene.

13. His foming also considering it was in that abundance, even like to the horse, or beare, and most certaine that he had noe outwarde helpe therbnto

14. His heideous crying, sometymes like a bull beare, or swine his blasphemous speeches, that ther was no God, that he was God, Christ, deposed by Rob. Aldredg, William Aldredg Joh. Strellye, William Langhforde, Richart Mee, Richart Newton, and is further to be deposed by.

This maye eastlie be counterfeyted but it is not likly that any will so doe.

These things (among many more) were deposed bpon the 20. of March last before 12 commissioners vih. the high sheryff of the countie of Nottingham, John Biron Knight, with other esquires, fine of the most learned devines thereaboutes with one other added to them autho.ised therunto by the arch B. off Yorke, and are further to be confirmed bpon the othes of hundrethes more if need so require: and therefore are so aparant and certainly true, as agaynst the truth of them there lieth noe exception, neyther can be denied: vnless you will saye all theyse be periured: or that all theise and multitudes besydes were confederats, with him, or soe bewitched that all theyre senses were deceived.

This ground worke beinge layde, let vs nowe proceed to the reasons, by with I will indeuour to prove, that he is no counterfeyt.

The first reason to prove, that he is noe counterfeyte.

Iff Sommers be a counterfeyt, and hath by his agillitie donne the aforesayde straunge thinges with many more, which by vs are ascribed to Sathan, then let him act the same agayne and that in such manner, as hertofore he hath donne, and accordinge to that is deposed. For he that hath donne them so often cann suerly doe them once agayne. The which when he shall doe if 10. thousande were present, I dare be bold to saye, not one of them shall (in his conscience) iudge him to be a counterfeyte.

The secone reason.

Secondlie let him shewe the reason how, and which waye by what cleulie sleightes and couveayence he doth his aforesayd feyts, wher by another maye learne, yf not to doe the like, yet at the least to draw som what neare him. For is ther none (trow we) as nimble ioynted and as apt to learne, and to take instructions from him, as once he was to take the same from me, as some affirme? What good or bad hap had I, to stumble of such a nimble boye, as whole land is not able to set out the like.

His most absurde pretēce against our: 1. allegation.

Here divers things are pretended by the youth, and pressed by some in his behalfe. as, when we aleage the aforesayde lumpe or swelling, as such as neyther can come from nature, nor be donne by arte, answere is made, that the boye had a colde, and that thence it came, save onlye that in his neck he could make a swellinge to the bignes of a nutt, the which he can doe newe: Herunto I replie, first by prepoundinge a question, the which I desyre maye be answered, which is how in nature it can be that a cold should cause such a swelling or lumpe running through all the partes of the bodie: the leggs feete, toes, thighes, armes hands and euerie finger therof. face, eyes, yea the very touge: beinge so variable also as it was, in some parte of the body of the bignes of an egg, in some bigger, in some other less.

Secondly I saye that many men yea infinite, have had a cold as well as he. but heyther to it hath not bene reade or hearde of, that any mans colde hath sent forth, such an effect. what a strāge colde is this? As touching that is sayde of the swelling in the neck my answer to the. 1. and 2. obiections may suffice for reply therunto.

His vayne thifte against our: 2. allegatiō.

When we aleage that the sayde lumpe or swellinge being in legg or arme, the same member? was during that tyme, besides the inflexiblenes, as heavie as so much iron, the which no mane by any sleight can cause to be. it is answered by him and others in his behalfe, that he put his strengh into his legg or arme, and therby the sayd member came to be so heavye.

To this I answere, that other men can hold foerth strongly a parte of theyr bodye, arme or legg, as well as he, and yet the same have no such waight in it: But it should seeme that eyther this young man hath more strengh then any other man, or else he hath some other pretie slight to convey more strengh into his legg, or arme, which other men want: or his strength hath an add qualitie to cause heavines and waight which other mens hath not, for it is strength as the answere implieth, which being conveyed into the member of the body causeth this great waight. If this be the propertie of strength, then in all probalitie the strongest man shoulde be the heaviest, now I thinck a man neede not goe far, to give instance to the contrarye.

When

When by me it was obiected that in his fits he was without the vse of his sences, and namely that off feeling: And not onlie soe, but tryalle therof being made by pricking of him with pinnes, no blood issued out of the places soe pricked, neither of which cã be counterfeyted: answere was made, that the surgeons saye, that if in pricking one miss the vaynes, it will not bleede.

There cleaue against one 3. allegation.

I replie. we have harde that before the commissioners he was pricked deepe both in the hand and legg. now what hope was this, that in both those places, the vaynes should be missed, as alsoe after when the like was performed. But it maye be they which pricked him were, though not surgeous, yet men off great skill, and knew how to miss the vaynes: If we were suer of this, they are worthei to beare me compani in the Gatehouse. For they must needes have a hand in this counterfeytinge, and partaking with me in this faulte, iustice requires that they have parte with me in the punishment though I confess that I am worthey to drinck of this capp before them, and more deeper then they, if albe true that Sommers affirmeth, except more can be proved against them then this. But I am loth to be there accuser.

Besides Sommers being pricked verye deepe, somtymes to the pinnes head, somtymes in a very tender parte of the body, as the back of the hand, yet never complayned therof, suer eyther this boye hath a Wounderfull harde harte, and can in the hardnes therof indure any thinge: or else it is to bethought, that it is not paynefull or greveous, to be pricked, soe that the vaynes be missed. and this doubt our expert phisitions and surgeons can best dissolue. they which desire to be resolued herin, shall do well to repayre to some of them.

His frivolous excuse against our 4. Allegation.

When we presse his extraordinarye ād supernaturall strength, as that which can not come from counterfeyting, for no man can add any thing vnto his strength by counterfeyting: It is returned vpon vs, that he being borne vpon mens shoulders, struggled indeed so with them, that therby they which caried him were not a litle troubled though they were many, and this may any knavish and nimble boye doe easylie: and what more is sayde, that he was so wearie especiallie after he had struggled with soe many on a tyme in the Church that (alas poore boye) he was the feebler and stiffer in his ioyntes a good while after. Wherupon with in some 4. dayes after. he being taken into the custodye of his above named most worthy keepers. and through his stifnes vnable to doe his trickes, before Mr Grigorye and some off the Aldermen. had an oyntment provided for him. by the sayde Mr Grigory and given him. to supple his ioyntes and make

him the more minble to doe his sayde tricks, as his keyers vpon theyr othe before the commissioners have confessed.

To pass by this bearing of him vpon mens shoulders, which is not so much as once named by vs, we saye, that having bene bounde in a chayre with a long towell, held besydes with 4. men and somtymes more, and that with all theyr strength: hath caried the chaire together with them, from the one end of the house vnto the other: Agayne that eying vpon a trundle bed, ād raysing himselfe vp 4. men (though 2. of them were verie stronge) could not cast him downe vpon the same bed agayne. alsoe being in a fitt in the Church, ther cam vnto him first one off the strongest men in Nottingham thincking to have caryed him awaye, and after him another of the like strength atempted the same, but he vsed them both as if they had bene Childrē: In cōclusion they were fayne to be 6. or 7. to beare him, wich they did not vpō theyr shoulders ād yet labored not a litle, though they caried him but a few yeardes out of the Church: Moreover he lynig vpō a trundle bed and helde downe by 5. strong men, did notwithstanding that with all theyr strength they labored to have held and kept him downe, ryse and stand vp right: finallie when divers men together have for the space of an hower or therabouts so labored to hold and keep him quiet, as they have sweate greatlie, yet he for all that tyme neyther panted nor blowed nor changed colour, yea was scarcely perceyved to take breath: shew vs new eyther boye or man of as great strength by counterfeyting, ād then will I begine to call that into doubt and question, which I will as hardlye doe, as whether it be daye light at none. For I deny not but that as mad men, so by reason off some naturall disease, or great and extraordinarye distemperature in the bodye, as some melancholick humour, or abundance off melanchollie, a man maye be for a fitt of very great and extraordinarye strength.

one of theise offerd to carie him (if the Dwell were not in him) and such another troughout all the towne: and I thinck that he is able to perfoyne it.

And where it is sayd, that he was so feeble, and stiff in his ioynts specially after he had soe bestirred himselfe and labored others in the Church: how then came it to pass that he was soe strāg and nimble ioynted the morninge following, as is deposed?

Of this kinde or stampe are the rest of those thinges obiected against our supnaturall accidents, as reasons to shew how they were either donne by arte, or came from nature. The which being not worth the aunswering, marvell not though I pass by them in silence: but marvell rather at this, that I have aunswered theise fewe, considering the lightnes and vanitie of them: my second reason therfore against his counterfeiting notwithstanding this aunswere, remayneth still (I trust) vnanswered, and in as full fore and strength as if nothing were sayde agaynst it, and so let vs heare some other reasones agaynst his counterfeytinge.

If Somm. be a counterfeit, then let not any Minister or private

bate Chriſtian be denyed to vſe the woꝛd of reyꝛoof,oꝛ otherwiſe ſome ſuch ſpeech as might miniſter grace vnto him: as hitherto they have bene euer ſince the tyme he gave it foorth that he counterfeyted,yea ſuch have bene threatned with impriſonment, and ſome ſoꝛely puniſſed. But why is this denyed, ſeing therein nothing is ſought, but the ſalvation of his ſoule, and diſcovery of Sathan: why is this courſe taken,the matter in truth is this: It hath by experience bene found out, that the hope he will needs be doinge his tricks as they call them: Nowe if he be a counterfeyte, what neede men be denyed to talbe with him at there fill? Can the reyꝛoſe,oꝛ pꝛayer of any, cauſe him will he nill he,if he be the acter himſelfe to doe his tricks? ſuerly no: it Argueth,then that it is not he that doth the feits, (as they terme them) but ſome other thing oꝛ perſon, which cannot indure oꝛ bꝛooke ſuch holy ſpeeches, and the power thereof: oꝛ the yꝛeſence of Chꝛiſt Jeſus (the iudg of men and Divells) who in ſuch a caſe is in a ſpeciall ſoꝛte yꝛeſent, he then ſuer it is whoe poſſeſſing men when Chꝛiſt was vppon the earth, as ſone as he ſaw Jeſus,eſpeciallie coming to pluck the pꝛaye out of his lawes (as apeereth by Markes 8. and luke 8. 29.) began not only foꝛth with to cry out: What haue I to doe vvith thee Ieſus the ſonn of the moſt heygh God,I beſeech thee torment me not: But alſoe as theiſe laſt woꝛdes ſhewe, ſpeciallie Mark.9.20. to toꝛment the partie poſſeſſed,and therfoꝛe it is no merveill,though he doe the like now in the like caſe. And here this I ſaye, that wee foꝛ our parts, are fullie perſwaded, that if the woꝛd and pꝛayer were vſed,in ſuch ſoꝛte as is fit and accoꝛding to the yꝛeſent oꝛaſion, that then and therby the woꝛk of GOd would be made manyfeſt. The ſtrong man armed now keepeth the houſe, all is now accoꝛding to his deſyꝛe, foꝛ the woꝛke of God is denyed, yea an evill name is bꝛought vppon it, to the diſhoner off God hurte of his Church, diſgꝛace and reyꝛoth of the Miniſterye. The ioung man he is in the waye to perdition my ſelfe a Miniſter of Chꝛiſt (though by the gꝛace of God I haue herein walked with an vpright foote) an charged to have plotted with him in that moſt damnable vilyneſs and abomination of counterfeiting a poſſeſſion:ād that with is moſt of all,and the very marke with the olde ſerpent ap meth at,whervnto of long he hath bene acoſtomed) herby the free courſe of the goſpell is ſtopped,and that mo re wayes then one,as but foꝛ beyzeties ſake I would ſhewe.

The 3. reaſon againſt his counterfeyting.

Math.18. 29. Mark.1.23. 24. and 3 2. &d 5.6.7. luk.8.28.

It is the old pꝛactiſe of Satan,to hinder the free paſſage of the goſpell as apeareth. by chapt.4.6.9 18.14.16.17. 19. of the acts.

Whyleſt it goeth thus with ſathan, what marveile is it though he be at quiet, and ſhewe not himſelfe in his furye,and rage agaynſt man. But let Chꝛiſt Jeſus the ſtrounger: the Lyon of the tribe of Judah come vppon him in the Miniſterye of the woꝛd and pꝛayer:let the divell (I ſay) be thus in faith

Luk.11.22.

resisted, and then we doubt not but that to our great comforte,
1. Peter. 5. 9 and further manyfestation of the worke off God soe myghtilie
garnsalde, we shall behold nothing but warr (the tormenting
of the partie possessed I meane) vntill the strong man armed
Jam. 4. 7. being ouercome, ād his armer taken from him, and spoiles devi-
ded, as one wounded he flee awaye.

Wee despre that a tryall herof maye be made, that so hoppilye if noe other waye, an end maye be put to this controversie.

To denye this were verye harde, and iniurious to the manyfestation of the worke, and peace of those which contend about it. Our trust therfore is that it will not be denyed, yf it fall out otherwise then accordinge to our expectation, we knowe the reyroch shalbe ours. And yet herof give we noe iust cause. for we doe not affirme that herby his possession shall necessarilie be made evident. For we are not ignorante, that even in such cases where the Lord hath apoynted meanes to bringe a thing to passe, he is at libertie eyther to worke accordinglie, or not to worke by the sayde meanes, neyther doe we forget this, that our impugning of this manyfest worke of God is such, and soe in tollerable, as might iustlye move the Lorde in his indignatione and great displeasure agaynst vs for the same, to cause this matter to steale awaye as in the darke, soe as it should not be manyfested anye further, herof we have cause to be affrayde. Yet hoping that the Lorde maye happilye as well deale with vs herin in mercy, as in iustice: wee are perswaded as is aforesayde. Induced therunto by scripture as wee take it, and somthing alsoe confirmed herin by former experience.

The. 4. reason against his counterfeytinge. Fynallye if Sommers be a counterfeyt, then hath he by his owne agillitie and nimblenes of body, donne the aforesayd most strang and wonderfull accidents which wee atribute to Sathan and his power: but that cannot possiblie be, forasmuch as many of those are and goe beyond humane power. It remayneth therfore that he is no such counterfeyt as he affirmeth and others beare the world in hand: but som other hand and power therin wherby the sayd strang accidents were donne, and that is the Diuells as I affirme.

Why then doe we imagine a vayne and impossible thing: that so be donne by man, which passeth his power, and reach. must not every one of the sonnes of men be kept and bound within the listes and compass off mans power: or is not Sommers off this number? how then is it possible that he should pass the boundes which God, and nature hath sett him: as they make him to doe, which would have him to be a counterfeyte. It was not he then, or by his power that such impossible thinges to man

were

were donne by him, as it seemed: but some other and by his power, and that is the wicked spirit possessing him. Fol. 7.

If Sommers had donne such thinges only, which might eyther come from nature, or be donne by arte, then I would not greatlie blame them which contend for his counterfeytinge, but seeing there are manye thinges donne, or rather suffered off him, which are impossible to come eyther from arte or nature, I wōder that anye man (he being soe honorable a creature, indewed with reason and understanding) should call this matter into question, when once he hath bene informed in the truth therof.

obiect 1. Bo. confesseth all this to be counterfeyted.

Seeing then the case standeth thus, first, that the above named 14. particulars were for certentie donne or suffered by Bo. as appeereth by the premisses: Secondly that the sayd accidents are such as can not be donne by humane power, the which reason will teach and assure vs: how then can the youth his confession be true, (which is the mayne thing obiected) wherin he acknowledgeth that he counterfayted, and fayned all that he did? considering the same confession off his necessarilie implyeth an impossibilitie, that is, such things to be donne by him, as are not possible to be done by him, he being a man. And herby the falshode of this his confession is as evident, as is the daye light in the fayrest shynnshyne daye, the which I will manyfest by the like.

Ans. 1. the things wich he did are impossible to be donne by counterfeyting. Ād no man cōfessing an impossibilitie of himselfe is to be credited.

If my selfe being now in the Gatehouse in Westminster, should save, that I am alsoe at the same instant in Poles corporallie and substātialy: suerly no man be he never so simple, would believe me, or soemuch as doubt off the falshoode off that my speach. and why? because of the impossibillitie it implyeth, wich is, that a naturall bodie should be in two places at once: even so it is in this our present case: ād this my speech concerning my selfe, shall as sone be found to be true, as that of William Somers, for it is as possible, and no more impossible for my body, being a true naturall body, to be in Poles and the Gatehouse at the same tyme, then for Sommers to have donne these strange thinges we have heard of before, the wich in saying that he counterfeyted, he affirmeth that he hath donne. A way then with that palpable untruth, which is such as maye be groped in the darke.

Ans. 2. he hath cōfessed and avouched the contrarie.

Moreover againste his confession this maye be sayde, that synce the tyme that he gave foorth that he counterfeyted, he hath to sundry and for 10. dayes, to all that came ād questioned with him, therabouts, affirmed the contrary, yea in most fearfull manner confidently avouched that he never counterfeyted anye thing. new why is he not as well to be credited saying that he did not counterfeyte, as affirming the contrarye?

To haue So. a counterfeyte, because he confesseth and sayeth so of himselfe, is in effect as one should reason thus: what soeuer So. sayeth of himselfe is true: So. sayeth, he did counterfeyt, therefore it is true. But So. had before betaken himselfe body and soule to the Diuell, if he did counterfeyte: So. therefore (by the same reason of I had no other) is noe counterfeyte.

When and what in cession there was to driue him to this confession though he were false as the truth is.

And here wee must remember that as all the tyme of his possessiõ, so for the space of 12. weekes after his dispossession to such as questioned with him about this matter, he sayd and protested vpon his saluation that he did not counterfeyte, ād so continued vntil he was charged to haue bewitched one Sherland to death: and was therevpon called before the Magistrates in Nottingham: For a tyme by them imprisoned, and his father bound that he should answeare the matter at the assyses: ād also was by them committed to there Bridewell, called St. Jones, and by Cowper the keeper thereof, and Shepheard his other keeper threatned with the whip, and with pincers to be pinched, as vpon there othes they cõfessed. what marvel new is it though he confessed a dissimulation? Was there not here sufficient to move him thereto? seeinge therebp he should save his lyfe, and escape present punishmẽt? If this was not inough, the devill pet apparinge in a visible mãner, as wee have hard, what with his promises and threats, made that vp (no doubt) which was wanting.

Why then doe men esteeme So. confession for so strong a proffe of his counterfeytinge: as that ther is no remedy but that needs he must be such because himselfe hath confessed it? have we never heard of one lying, and faring out a lye hertofore: what meane we then to credit his sayd cõfession as though it could not be that he lyed therin: and why doe we not rather credit that with both publiquelie and privatly hath by the Minister of Christ bine affirmed: being especiallie vrged vpon vs by sundry reasones: Is this the reverence we give to the Lord of Hostes, to beleyve rather the speech of a graceless bope, then the saynig of his Imbassador, if there were eyther scripture or reason against this my assertion, then I would not blame any: but seeing ther is neyther scripture nor reason against vs, but much for vs as hath ād shall appeere: then not I somuch as the Lord himselfe hath cause to complayne: that a most graceles youth, or if you will messenger of the Diuell (taket him at the best) is beleyved before his legate. how much more then hath the Lord cause to take vp a complaint of the contempt of himselfe, when such a confession is credited before the contrarye assertion of an hundred of his Ministers at the least. It is moreover obiected, that he can now doe his former trickes as they call them.

Ed. 2.

Anſ. He cannot possiblie doe them by any arte or cunning off his.

That

That Sathan can, or doth the like in him, I deny not. for he is repossessed, no marvaile therfore though the same arts or effects wich were seene in him before, shew foorth themselues in him nowe, seing he hath the same agent. That he is repossessed it is manyfest by the signes of possession with have bene seene in him, since Sathan once left him: **When the vncleane spirit**, sayeth our saviour, **is gonne out of a man, he will returne into the house from whence he came.** Hither carieth him his nature, and extreame mallice against man, so that he will as sone cease to be a Divell, as to doe this: If in his returne **he finde the house**, that is the partie out of whome he come **emptie swept, and garnished** as he did this young man, as is evident by his open and hapnous fume of lyinge, then and into such he reentreth, and cannot be kept out, but otherwise he entreth not. The monstrous impiete then off this youth doth further confirme his repossession. Mark. 12. 43.

He cā doe his feits whē he will. It should seeme therfore that he doth thē himselfe, not Sathan, who is not at his beck āde comand. Since he was repossessed, himselfe hath affirmed that the Divell in a visible forme apearing vnto him, sayd that what and when he would doe any thing, he would helpe him to do it, so that he would save that he had counterfepted, and otherwise he threatened to take awaye his lyfe, as wee have heard before. Ob. 3. Ans. 1.

Besydes be it that this were not soe, yet Sathan having drawne him to this pass he is at nowe, in all likelyhoode wilbe at hande to doe any thing when he will atempt it. that so he maye the better perswade the world of his counterfeytinge, wich is the only thing he desyreth, āde by all possible meanes goeth about to effect.

When he doeth his tricks they are no such rare and supernaturall things as some beare the world in hand they are. Ob. 4.

That he doeth now is slight by donne and slubbered ouer by Sathan, wich he doth in his subtiltie, that therby he might perswade the beholders, and by them others, that no greater matter was at any tyme performed. The scope and drift of ehe Divell in all these his practises is, to obscure or anihillate the work of God alreadie donne. now the aforesayde kind of dealing serveth excellētly to this his purpose, for he knoweth full wel that if he should shew himselfe in his kinde, āde handle the youth after his former āde acustomed manner āde accordinge to that is deposed, then men would be soe farr from beleving āde giving out that he is a counterfeyte, that they would beleve and spread abroud the contrary. now such dealing for the work of God and further manyfestation therof, especialye then when Sathan laboreth to darken Ans. 1.

the same, and tread it under the feet of men, such (I say) playne and simple dealing, for God and not agaynst him it can not be imagined should once fall ento an evill spirit, his nature being well considered of know you not that Sathan is an old Serpent, and that his subtiltie is such and soe unspeakable, as that therby he deceyveth all the world, why then do men so wonder at certayne of my answers bending and inclyning this waye, and reiect them as most odeous and ridiculous? considering it is manyfest that the Devill sweateth about this, to bring an evill name of the worke of God, and cannot inded possiblie doe otherwise except he should degenerate and growe out of kinde, and that this craftie dealinge serveth passing well therto from henne then and nothing else it cometh to pass, that soe many are deceyved, and contend for the boyes counterfeyting as a matter of truth because they turne not the eyes of theyr mynd towards the subtiltie of Sathan. Gene. 12. 9

Ans. 2. Secondly I answere that in this trifling of the spirit with the boy, ther is sufficient yf it were wel considered of, to cleare the worke from the slander and evill report which is cast uppon it, and to manifest the work of Sathan in him. For in the least of theise his dissembling fits that ever I saw, which was the first he had before the commissioners, he was without feeling so as doe they which were present what possiblie they coulde. he was no more moved therby then if he had bene a stock or dead man, and not only soe, but pinnes also being thrust very deepe into some parts of his body, no bloud not soe much as a drop, issued out of the place so pricked, and yet behold in that fit the spirit toyed and dalyed exceedinglye. For ther was as much difference betwixt that and other of his fits before, as betweene a phillip with ones finger, and a great stroke with an hammer, now for my owne parte. I see not by what devise he could staye his bloud from issuing out at the part of the body soe pricked as is aforesayde: not to saye any thing of his, that he was without feelinge. And in the least of this deluding fits I have hard off (which was before a great Personage) by the confession of a principall adversary therein, (whoe spake of it before many but to another end) his legg was exceeding heavye, as if it had bene lead. nowe I would knowe what slight a man may make his legg or arme soe heavye.

Object. 5. Lastly, it is objected, that such a one in London and such a one in Kent, and such a one in cambridge, with divers others have donne many straunge things an such as wherat not a few have wondred and therevppon have thought and in speeches given forth, that they were possessed, and yet the same in the end, proved to be meere counterfeyts. and why may not Some-

be a coun-

be a counterfept as well as thep: This maketh nothing against vs except it can be ſhewed, that thep and he were in all things, or for the moſt parte handled alike. Yf it can be proved that thep were of as great and extraordinary ſtrength as Sommer was: In a word that thep did ſundry impoſſible things to man and paſſing his power, as Sommers hath donne: then for me lett him be placed in the ſame ranke. But forasmuch as no ſuch ſupernaturall accidents can be proved to have bene donne, or ſuffered by them, as are already depoſed to have bene donne or ſuffered by Sommers: there manner I ſaye of hädelinge being for this reaſon different and dyvers, yt maye well therfore be that Sommers is no counterfepte, notwithſtanding all the other were. Anſ.

That thep were deemed by ſome, to have bene poſſeſſed, vpon thoſe trifling (things compoſed withit) that in there diſſimulation were donne by them, came from the ignorance and raſhnes of men, whoe had thep conſulted (as indeed thep ſhould) with the holy ſcriptures therin, and concerning poſſeſſion: thep would have found other manner off effects, and veration by Sathan. of thoſe he poſſeſſeth there ſpoken of, then thep eyther had ſeene or hard in theyr counterfepts: and would therby have bene kept as farr from ſaynge that thep were poſſeſſed, as I am from affirming that Sommer is a counterfept.

Thus we have heard that Sommers hath not diſſembled a poſſeſſion. where firſt by reaſon it hath bene proved, that he nether is nor can be any ſuch counterfepte. Secondlye the ſeverall obiections made to that end have bene anſwered. It remayneth now that ſomthing be ſayd for profe off his poſſeſſion: for it followeth not that he is poſſeſt, becauſe he is noe counterfepte. and this will we doe out of the ſcriptures. for by them only can we diſcerne, and knowe when one is poſſeſſed with an vncleane ſpirit. All the witt and learning off man ſufficeth not thervnto. Yff God in his word hath not left vs a direction herin. we could no more iudg and tell when one is poſſeſſed with the Divell. then can a blind mä iudg of colloures, let vs here then what the ſcriptures ſaye to this matter: Yf they ſhall pronounce that of Sommer which I contend for, then lett euery one hould him for poſſeſſed. for the caſe being ſoe it is not I but God in his worde that giveth that ſentente of him. If by the ſcriptures the ſame ſhall not appeare, and from thence be concluded: then God keep vs farr from conceyving and reporting ſoe of him.

My reaſons for the prof. off his poſſeſſion are theyſe: pf Sommers was handled after the ſame manner, that they were off whome the holy ghoſt ſayeth were poſſeſſed. then was The 1. Arg. to prove that Som. was poſſeſt

ye likewise possessed with an evill spirit as were they: For the same effects call for the same cause. But Sommers was handled after the very same maner that they weare, as might be shewed (but for brevities sake) by comparing that is reported of them in scripture, with that is deposed concerning his veration: it followeth therfore that he also was possessed with the Divell as well as they.

And here this I affirme that the spirit of God in discribing at lardge the manner of there handling and veration by Sathan whome he possesseth, doth not set it downe only as a matter off fact, but in reporting the same did besydes therby purpose (as I conceyve) to give a rule and leave a direction unto his Church, wherby to discerne of possession in the tyme to come: implying therin thus much, that when wee shall see one handled after the same manner, that therby we learne and gather that the sayd partie is possessed with an uncleane spirit. And to this purpose serveth excellently the question of Christ to the father of the possessed child, after he had seene his sonn in one off his fits: how long tyme is it since it hath bene thus? It is as iff he had sayde, Indeed thou sayest true, they child hath an evill spirit in him, for whomsoever is thus handled hath a Divell in him causing the same: but how long hath he bene possessed, where we see that instead of a king the father, how long his child hath bene possessed, he sayeth, thus handled, therby secretly teaching us, that they which are handled after that manner, there mentioned, they are possessed. Mar. 9. 21.

If it be objected that the same effects have somtymes divers causes: I answeare, that some or fewe of these effects may come from some other cause then that by me aleadged, as either from nature or the corruption of nature, yet all off them possibly can not: nowe we must have a cause, or causes not of some fewe, but of all the aforesayd and many more strang effects, the wich when any man can shewe that excepted, I contend for, then will I most willingly renounce this my opinion.

The former Argument framed after another manner.

And here we must remember that in the scriptures there are divers signes sett downe of a man possessed of the Divell, (a) as crynge, (b) gnashing of the teeth, (c) wallowinge, (d) foming, (e) casting into the fyer, (f) supernaturall knowledg (g) extraordinarie and supernaturall strength, and such others to the number of 17. But all theise signes and everie of the rest mentioned in holy scripture, have bene seene and heard in Sommers. It must nedes therfore be that in him was the thing signified by those signes. for where a signe or signes of a thing is, ther is also for certentye the thing signifyed therby, where smoak is, ther is

(a) Mark. 5.5. Luk. 9.39.
(b) mar. 9.18.
(c) Mar. 9. 20.
(d) Mar. 9 18. 20. Luk. 9.39.
(e) Mar. 17
(f) Mar. 9.

ther is syer, where the footstep of a man, horse, or other creature is, there the same Creature hath gonne, or sett his foote before.

22. (f) Ink. 8.26.27.28. Acto.16.16. 17.18 (g) Mar.5. 3.4.

Whē out of the 9 mark and vpon occasion off the scripture continuinge from. vers. 14. vntill the 30. we treated off the signes of possession, and dispossession, and of the worke of Sathan, in ād vpon the bodyes of those whome he possesseth: we hard and saw in him the very same expressed by act. the word and worke most manifestly concurring together. as when we spake of gnashing the teeth, he gnashed most fearfullie: when I made mention of foming. then and during that tyme I insisted of that marke of one possessed, besides other tymes both before and after, he somed aboundantly, so as it roped downe all a long his brest, one with a linnen cloth still wiping it awaye: and so off divers other signes.

In like sorte the signes of dispossession mentioned in the same scripture, vers. 26. which are crying, renting sore, and lying as dead, were likewise heard, and seene: The same is true alsoe off those. 7. in Lancisherie, for (to the great astonishment of these that were present) at the instant off theyr deliverance, they were most extreamly tormented, above that which have bene ordinary, (noted by renting sore) cryed and that aloude in most fearfull and strange manner, and after they laye as dead. as is to be testified vpon the others of many, and concerning Sommers is alreadie deposed by some, and is further to be deposed by others.

Read mar. 1.26. Act. 7.

Now theise things make the possession and dispossession as manyfest vnto vs that heard and saw them, as wee are suer we had the vse of our sences of hearing and seeinge, and through the grace of God, beleyve the holy scriptures. for seeing the scriptures report such and such things of those that are possessed, and dispossessed of Divells, wherof some are such as can not possible come from nature, or arte, and the same were heard ād seene in Sommers and others: how could we or yet can doubt that they were possessed and dispossessed of vncleane spirits, except we ether suspect that we had not the right vse off our sences, or else beleve not the scriptures reporting such things.

Wee called vpon God, that it would please him to dispossessed the wicked spirit out of the sayd Sommers as also out of the other parties in like sorte afflicted, and God heard our prayers vttered in such termes, and to that sayd end, and we visiblie did see the work accomplished after our desyres.

The 2. Arg.

When he and the others were dispossessed, we told them that Sathan woulde seeke to reenter according to the scriptures. ād as the scripture fore told he sought to reenter both into Sommers

The 3. Arg.

 and in-

and into the other perſwadinge them both by promiſes and threats to ſuffer him to enter: Som. and one of the 7. in Lancſheire, he at length recovered, and have ſince theyr diſpoſſeſſion, upon theyr repoſſeſſion bene as terribly handled yea more fearfully then before. But the other ſix in Lancſheire, as alſo Th. Darbinge reſiſting the Divell, were ſomtymes (for divers dayes after theyr diſpoſſeſſion) outwardly in theyr bodyes moleſted by him, ſo as ſomtyme they were lame for a certayne tyme, and ſo terrified that they would fearfullie cry out, by reaſon off the ſtrang aparitions, of the Divell vnto them, but Sathan perceyving that he could not in any ſort neyther by promiſes nor threatnings get any intertaynement of them. after a whyle surceaſed any longer to tempt them, and they are now (prayſed be God) very well and ſo have continued ever ſince.

This returne of the ſpirit and ſeeking to enter into them after that they were freed from there moſt ſtrange and grevous paynes, recovering ſome in that his returne, maketh much for the confirmation of theyr poſſeſſion and diſpoſſeſſion, for the vncleane ſpirit is gonne or caſt out of a man, and then it being ſo with him, that he hath loſt his prayе: the partie whome he poſſeſſed, he ſayeth to himſelfe, I vvill returne vnto myne houſe vvhence I came out. Luk. 11. 24. 25. 26.

Greatly therfore doe they forge themſelves, and that which in holy ſcripture is written concerning this matter, whoe herby are offended, taking hence occaſion to thinck ād give out in ſpeaches that he was never poſſeſſed. but is a very counterfeyt, becauſe he can doe the ſame things agayne. know you not, or doe you forgett that the ſame worde which telleth vs off the Divell poſſeſſing off men. proceedeth further to ſaye, that when he is diſpoſſeſt he will ſeek to poſſeſſ his habitation agayne yea and certaynly will inhabit and dwell there iff he finde the partye out off whome he was caſt, prepared and readie to receyve and intertayne him: with is when his ſoule is emptie and voyd off the giftes of Gods ſanctifyinge ſpirit: ſoe as ther is no fayth to reſiſt Sathā: No repentāce from dead worckes, no loue of God, noe feare of God: and with all is garniſhed, that is repleniſhed with ſinne, or ſinnfull, for the furniture muſt be ſutable to the gheſt, the vncleane ſpirit delighteth in vncleanes, a filthye houſe therfore, that is a ſinfull perſon is the moſt fit receptacle for him to Divell in: And an holy houſe or perſon, is not meet place for him to abide in. for howſoever in ſuch he maye as a ſtranger or traveler lodge for a night, and ſoe awaye. Yet as in his owne home (whervnto he hath right) dwell. ād make his abode there (with both the Evangeliſts note off the emptie perſon) he poſſibles can not. For how ſuiteth ſuch a place with his nature and Matth. 12. 45. Luk. 11. 26.

diſpo-

disposition: even as light with darknes, and Christ with Belial.

Know we not I saye that the Devell being gonn out of a man, yf returning, (which he will certenly doe) he find him such as we heare, that it is impossible to keep him out, but he will enter in the second tyme and dwell there: Yea with more and worse then himselfe, and the end off such a one shalbe worse then the beginninge: or cann we be ignorãt herof, that Sommers is such a one and no better if we consider of the promises, and namely of his intollerable ingratitude, for that mercy receyved, and abominable lying and obstinacie therin, wherof soe many and great mischeefes do ensue, or iff we take him otherwise to be, I meane a counterfeyte; certenly he is litle better, or nothing at all for then is he a notorious and infamous deceyver, besides an horrible blasphemer and lyer, now we know that the Devell is the father off lyes, and lyers, his child therfore take him at the best he must needs be seeing then that these thinges agree and fall out iust accordinge to the scriptures, ãd that herin we see still the scriptures fulfilled: why are wee not rather herby confirmed ãd more fullie assured that he was possessed, in that he can and somtymes doth the same things agayne: then stumble therat as a rock off offence?

To conclude and make an end herof, seing God hath at our humble sute reallye dispossessed both Sommer and others in lik sort tormented as he: and seeing the signes of possession have appeared in him as in others, and that most manyfestly and palpable, so as they may be groped in the darke: why should not we constantlie beleyue, hold and profess in hart and worde, that which God hath sealed vnto vs by his reall worke, not only in this example of Sommers but of others likewise more free from cavill then Sommer is? especiallie seeing there is not any thing at all in the worde off God, wich should induce any to thinck otherwise, yea all things herin have fallen out accordinge to that is foretold in the same worde, and herin the scriptures in many things have bene fullfilled, and the truth of them in this worke hath showed, and bene made most evident to our sences, and therfore the scriptures are farr from teaching and perswadinge the contrarye.

If there were any thing in the word of God more or less with might make against this worke, as, that men in theise our dayes could not be possessed with Devells, or if any such thing should fall out, that they could not be dispossessed of them: then I would be so farr from condemninge them that are contrary mynded to vs herin, that I would highly comend them for the same: Yea let that appeare, and then let all men hold vs accursed: For if an

Apostele, yea an angle from heaven were in this case to be accursed, how much more then we sinfull men. But if there be noe scripture, title nor iot, agaynst it, but very much for it, as hath bene shewed: who or what spirit off error hath bewitched vs, that we will not receyve and willinglye imbrace this sayd truth?

Gal. 1.8.9.

Some thinc that because miracles are ceased, men cannot in these dayes be possessed and therfore not So, nor the rest but hereyn they are great lie deceived ād this there reason hath not the wayght of a feather in it

1 Cor. 4. 6.
Rom. 12. 3.

For wheras some and that not a fewe, saye that miracles are ceased, and thervpon will have it that none can be possessed now, and that these possessions were in the tyme off Christ and his Apostles onlye, with some fewe yeares after whilest myracles lasted, to the end that by the miraculous dispossession off Sathan, the divinitye and gospell of Christ might be confirmed, it is but words only without proofe: and herin they are wise above that which is written, and presume to vnderstand above that is meete for in to vnderstand, and do not vnderstand according to sobrietie: for what scripture have they for the proofe herof? Yf they have any lett the chapter and verse appeare. Yf they have none, lett them remember, that it is great presumption for any vpon his bare worde, to seek to cross the worke of God: But besydes this I saye vnto them, that ther is both scripture and reason agaynst them, and therfore it is no marvill though there be none for them. It pleased God to confirme the truth of the gospell by the miraculous curing of fevers, leeproses, palseies, and other diseasies, by restoringt sight to the blinde, health to the halte ād mayned, etc. should a man therfore saye, that seeing the gospell hath bene alreadie sufficientlie confirmed therfore there are nowe noe such diseases, none that be blinde? it were absurde soe to reason, and daeyly experience confuteth the same: And yet fuerlie after this manner, doe men reason, when agaynst the present possession of Divells, they aleage that miracles are ceased, and therfore none can be now possessed: know we not or doe we not vnderstand this, that to be possessed with a Divell is noe miracle, no more then to be sick of a fever, or to have the palsye, or some other diseasie? for as these, so possession was a judgment or correction of God vpon man for his sinne, though God alwayes respected not that principallie therin especiallie then. The miracle consisted in healing these and such like diseases without all meanes, even by a word only: so as Christ and his Apostles did noe soner speake the word, but they were whole forthwith. Even so it is in this case of possession: the miracle stood in this, that the wicked spirit being comanded to come forth he obeyd ād presētly come out And this is it that which with other miracles is ceased, and not to be possessed with an evill spirit: Except you can prove that alsoe to be a miracle, or therin the miracle to consist which you shall never be able to doe, possession therfore

Math. 9. 2.
John. 5. 14.
Math. 10. 8.
Luk. 9. 1.
Math. 10. 1. 8.
Luk. 10. 17.
Act. 16. 18.

by Di-

by Diuells maye still remayne, notwithstanding that miracles are ceased, seeing it is no miracle to be possessed.

And whereas some imagine vpon the ground or reason aforesayd, that men were then onlye possessed, when Christ and his Apostles lyued, and miracles lasted, they are therin greatlye deceyued. For it is euident that before the tyme among the Iewes, there were many possessed, as maye easilye be gathered, out off the 12. of Math. vers. 17. and acts. 19. 13. now as from the tyme off Malachy vntill John the Baptist, they had noe Prophet, soe vndoubtedly had they that excepted off the Angell stirring the water off the poole off Bethesda mentioned John. 5. which was without the ministery off man nos miracles, and yet in that tyme sundry were possessed. It is altogether vntrue, that men were then onlye possessed whilest miracles lasted.

Agayne since the tyme that miracles ceased, as appeareth both by ancient. and latter writers, there have bene many possessed. To passe by others it is manyfest by Origen, that in his dayes it was vsuall with the Christianes, to meet in there howses, for the caring of such by theyre prayers, as was possessed with Diuells. Chrysostome, reproueth the people for there slacke coming to Church vpon the Saboathes, and that vpon those dayes, when such as were possessed were to be prayed for: And speaking off this matter he sayeth, Patres sic statuerunt: the fathers have soe apointed it to be: wherby it maye seeme that not onlye in Chrysostomes dayes. but alsoe before, there were diuers possessed with Diuells: many more testimonies might be alledged, yea if it were a thing needfull, and that I had the helpe of bookes, wich now I want. it would be no hard thing (as I take it) to trace out men possessed from the Apostles tyme vnto this daye: and to this truth doth the King of Scots give witnes in his Daemonologie, where he setteth downe 3. signes off one possessed: 1. incredible strength. 2. the bolding vp so farr off of the parents breast and bellie, with such an vnnaturall sturring and vehement agitation with in them: and such an itoni and hardnes of his sinowes, soe stiffie bended out, that it were not possible to prick but as it were the skin of any other person so farr. 3. the speaking of sundre Languages vnknowne to the patient, and that with an vncouth and hollowvoyce, and all the tyme off his speaking a greater motion being in his brest, then in his mouth. Accoording to the former off these it hath bene with all our possessed persons. the former parte off this 3. signe maye most truly be sayd of Sommers whoe spak that Latin and gave those fit answeares in that language which I am sure he is not possiblie able of himselfe to doe: for therein vnderstandeth he Book. 3. chap. 4.

just nothing to speak of. some litle greek alsoe he did vtter, wherein he knoweth not a letter. that he spake no more came from the subtiltie of the spirit: for if he had spoken at large in a strang tongue, then had not this controversie, and contending against the worke bene: wherby in the end much glory will come to God and good to his Church yea fare more then otherwise would euer haue bene. And according to the latter parte of this sayd signe, I my selfe have knowne it, by Ka. Wright. Tho Darling and William Sommers, and have bene an eare witnesse thereof.

Seeing then it is soe that some have bene possessed with wicked spirits not only before Christes coming, at that time and in those dayes when there were no miracles wrought. but since that time also of his departure ād his Apostles, yea since all miracles ceased: It followeth necessarely thereupon, that the ceasing and putting and end to miracles, hindreth not the possession by devills. nor putteth ād end therunto. And therfore though miracles be ended, men maye notwithstanding be possessed of vncleane spirits at this daye: yea euen as well and all one, as if miracles were wrought amongest vs at this howre.

There is nothing herein, why men maye not as well be possessed now, as at any time before: but much mas king for it.

Moreover seeinge possession and that vexing or tormenting of man by Satan in his bodye, is a punishment or correction of the Lord layd vppon man by the ministerye of Sathan for his sinne, and that now men are as great sinners as ever: the Lord also in like sorte affected now towards sinne and sinners as heretofore, as readie to chastice men for sinne in these dayes as in for-
Exod. 12. 12. mer: And the Devill in regard of the shortnes of his time more readie then ever to doe his service and best indevour: these things I saye considered, what letteth it why men maye now be possessed and tormented in theyr bodyes by Sathan as well as in former tymes:

Besydes those ten of whose possession my selfe have bene an eye witnesse, I have heard of six more at the least within our owne land of late yeares, were not only possessed but by prayer also dispossessed. I haue likewise bene crediblie informed, that in Denmarke it is vsuall and common for men to be possessed.

Ob. this wich now would haue a possession was nothing but an illusion of Sathan.

If any obiect against this our possession that in all these things wee were deluded by Satan, by whom our sences were deceived, so that wee seemed to see that which wee did not see indeede, to such I answeare that if any such thing were, then not our sight alone, but all our senses were deceived saue one. for wee did not onelie see and looke vppon with our eyes strang ād

impossible

impossible accidents, but hard also with our eares, and handled with our handes, yea sundrie smels therewere sometymes most sweete and delectable, at other tymes most nopsome and stinkinge, no man knowing from whence they came as is to be deposed by many. Now it is hard that so many sences should be decepved. But what is more against sence then to imagine and obiect that here? he somed as white as the snow, as thick as that which commeth from the horse oxboare. 1 50. of vs beheld this often and many tymes of the day. It was to be felt. It was wiped a way, and the cloth wett there with in the sight off vs all: shall wee now say he seemed to some, but did not some? he was of that strength, that 3.4.5.6. men could not rule him: what is there more against common sence then to affrunne that he seemed onely to be of such strength but was not so? and which off there sences I pray you, and how many of there sences, were decepved which tried there strength with his? and whether was there not something els decepved besides there outward sences? If herein my sences were decepved, I will trust them the worse whilest I have them, yea I assure you yf the case were so I could not tell when or wherein to trust them lest the should decepve mee, as the did then, and I dout not but other witnesses hereoff are off my minde. Against thus one might have obiected, against the possession of those which had evel spirts in them when Christ ād his Apostles were vpon earth, as well and with as good colour and appearance of truth, as against ours. But yff one should have done so had he not spurned against the truth and by consequēt bene in great fault: Yes verilie so surelie doe they, ād are no lesse faultie which obiect this against vs ād the possessiō wee fri be for. Tacke heade therfore my good brother I beseeche you lest whilest you stand for the delusion of Sathan, he delude and decepve you.

And wheras ther be some, which granting that in these dayes, men maye be possessed, doe yet notwithstanding condemne that is sayd concerning the dispossessing of such, for asmuch as mirakles are ceased, and they cannot see but that must needs be a miracle: of them first I desyre to knowe whether God hath lest any meanes to cast Sathan out off such as he possesseth. They will straight wayes say there is no such meanes now in the Church the gift and power to worke miracles being gonne. I thincke the contrarye, and affirme that for this kinde of mysery I intreate of, ther is by name and in particular lest by our saviour himselfe to the Church a helpe and remedie, which is prayer and fasting the medecyne if you marke it, is sutable to the desease. for the curing of naturall diseases. God hath lest vs meanes in nature. for the healing of those which are sick of this supernaturall disease,

Though men may in these dayes be possessed, yet can they not be dispossed as soon thinck and whye.

I for my parte thinke otherwise, that the miraculous dispossessing of spirits being

donne: there remayneth prayer having somtymes fasting adioyned vnto it by which as by a meanes, Divells may be cast out of those thei possessed. Math 17.21 Mark.9.29.

we have left and commended vnto vs a supernaturall medecyne This Kind (sayth Christ) can by no other meanes com forth, or as Marke sayth, this Kinde goeth not out, but by prayer and fasting intimating therby thus much, that by fastinge and prayer, Divells, euen the worst kinde of Divells (and therfore much more others) goe out of the bodyes of them they possesse, and shalbe compelled to goe forth.

The phisition writing thus, the pluresye can by no other meaues be helped, but by phlebotomye, doth therby implie thus much, that by phlebotomye or letting of bloud a man maye be cured thereof otherwise wath vse is there of that his speach? even so it is in this saying of Christ? Whereyn he speaketh of the ordinary meanes to cast out Sathan, which ever was and shalbe in the Church, notinge onlye by these words the kind of spirit wherewith the Child was possessed, that he was one of the worst kinde, and therfore Hardliest remoud) and that in the ordinary meaues, he would not be cast out by prayer alone, without fasting adiouned thervnto: and that thence pertlie it was that they had not cast forth the Divell of the Boye. Intending nothing less therby, then that the Apostles in any respect should have fasted and prayed, and that because they had not soe donne, therfore the spirit remayned. This I doubt not but I could make manyfest, and I would gladlye indevour the same, but that laboring after brevitie I maye not enter into soe lardge a feylde.

Prayer and fasting then saye I is a meane ordeyned of God (as apeareth by these words of our saviour) For the driving of Sathan out of those he possesseth neyther doe I doubt but that the same is as effectuall through the blessing of God vpon this his ordinance to cast Sathan forth of those he possesseth as the best medecine we have is to cure any naturall desease, and thervnto God hath often tymes sett his seale yea when and by whome hath this meanes bene vsed and not prospered to the curing of the partie? we maye saye therfore of this supernaturall medecine as the phisitianes saye of some others, that it hath it Probatum est.

Though prayer and fasting som tymes should not prosper to the deliverance of the partie possessed, yet that letteth not but that it is a meaue serving thervnto.

But admit prayer and fasting had or should be vsed, and the partie possessed not be dispossessed therby, shall we thervppon infer, that it is no meanes apoynted for the helpe of such. By the same reason will I proue the most soverayne medicine that is, to be no meanes (and therfore not to be vsed) for the curing of that disease whervnto it serveth indeed most excellentlye: as in the case when the partie dieth notwithstanding the medicine received, our meates and drinckes moderatly receyved, somtimes nourish vs not, yea now and then therby commeth much hurt vnto

our be-

our bodies: shall we therfore saye that the good creatures of God are not the appointed meanes for the maintenance of our bodies to this present life? let vs learne then to take heede of tying God to his meanes, and leave him at libertie, to worke, or not to worke by his meanes: to bloff, or blow vppon his meanes. A meane is appointed of God to such or such an end, admit prayer and fasting for the healing of those with are possessed: the meanes, yea this meanes saye I beinge vsed, though alwayes, yet ordinarely shall prosper to that end for which it is vsed, and this is it we are here to observe and learne.

And whereas some thinck, that casting out of Divells by prayer and fastinge is miraculous, which is the reason why so many are agaynst vs and the worke, others thoug they be not against neither vs nor the worke, but rather reioyce therein, yet wonder at it as some strang thing, and such as whereof they doe not well conceive the reason: considering that this must needes be as they with the former imagine a miracle, and that ther is an end put to miracles long agoe. To both these sorts of people I returne this for answere, and for there full satisfaction I trust that to cast forth Divells by a worde or cammand as Christ ād his Apostles did, with some others indewed with the like gift or power, is a miracle, yea of miracles the greatest? ād this hath an end with other miracles. But to cast out the Divel, or if you will by prayer to intreate Christ that he would be pleased to cast him forth of him he possesseth, (the same prayer being avayelable with Christ therunto) is noe miracle. The reason hereof is because such expulsion of Sathan is brought to passe by meane ordeyned to that end, euen the instant prayers off the servants off God long tyme continued in humiliation of fasting. For whatsoever is brought to passe by a meane appointed to that end, is therfore and because of the sayd meane no miracle, though it be otherwise and in it selfe never so wonderfull, for this is one thing among others necessarelye required in euery miracle, so as without the same it is none, that it be don and brought to passe without any sett and appointed meanes of God therunto.

Luk. 10. 17. The dispossessing of spirits by prayer ād fasting is no miraculous worke

It is no miracle that is donne by meanes.

That a child should be conceyved and so framed in the wombe of the mother, as it is, and after brought foorth a living creature, indued with reason and understandinge, is a thing greatlie to be wondred at? Yet for asmuch as the same is brought to passe by a meane ordeyned of GOD to that end no man counteth it a miracle for then loke how many Children were borne, we should have so many miracles. but imagin a child conceived without the knowledg of mā, as the conception of our saviour was, the euen one will grāt such cōception to be miraculous

The like maye be sayd of the continuance of mans life, man taking that food with God hath therunto apointed, if his life be continued and hold out from yeare to yeare, there is none that wondreth at it. But if it were possible that any one should lyue without any sustenance at all, that were miraculous. So Moses, Elias, and Christ liuinge but. 40. dayes, without eating ād drinkinge any thing, it was by miracle. The corne that groeth in our feyldes, wherin of one graine cometh not only many, but also the eare and stalke, is an admirable thing: yet no man committeth that miraculous. and why because God in nature hath so apointed it, that meanes leadinge therevnto first being vsed, as plowing and sowing. But if wee should behold a feyld replenished with corne, where no plough came nor seed was cast: then would the simplest plowman that is, saye, behold a miracle. Thus we see one and the same worke miraculous and not miraculous. a miracle when it is without meanes, nod miracle when it is donne by meanes. Even so it is in this our present case: To cast out Diuells without meanes as Christ ād his Apostles did, who only spake and it was donne, commanded and they obeyed, is a miracle. but to cast foorth Diuells by a meane ordeyned off God to that end, as is prayer and fasting is no miracle at all: It is mirandum, sed non miraclum. A thing to be wondred at, but noe wonder.

Exod. 34. 28
1. Kinges. 19. 8.
Matth. 4. 2.

The 1. ob. to proue that miracles were done by meanes.

Some obiect that the Apostles in doing this and other miracles, in the name of Iesu Christi crucified, or in the name of Iesu Christi of Nazarit, or in vsing some such like wordes, did therin vse meanes. Of them I aske, why then did they not alwayes vse words to that effect? Secondly. I demand, what meanes Peeter vsed when by his shadowe, the sick were healed: and what meanes St Paule vsed. when kercheifes or handkercheifes, caried from the body to the sick, ād possessed, sufficied to the healing of them, and casting out of evill spirits. For as Peeter did nothing but walke in the streets, and that happilie to some other end. soe it is liklie St Paul himselfe did nothing, only the people came and touched his bodie, with there lynnen clothes, and then bare them to the diseased: as others before had donne the like by the hem of Christes garment. Paul then at this tyme vsed no meanes for the casting foorth of Diuells, and doing other wonders: except you will saye his sitting or standing still, or hauing a bodye was a meanes.

Act. 5. 12. 15

Mat.

More I could ad, but that this obiection is not worth the answering. The truth then is, that the Apostles in working there miracles, did not vse any wordes, as a meanes tending or leading therunto. with they might not omit, and without with the mi-

the miracle could not be, as appeareth by the promises: But therfore for the most parte did vse them, that they might testifie, and give the people to vnderstand, that that which was doone by them, they did not by their owne power, but by the power of the Lorde Iesus. and this is manifest by acts. 3. 6. 16.

Obiect. 2.

Others more probable obiect that (to let words goe as no meanes) some out ward things or actions as meanes have bene vsed in the working of sundry miracles. Elijah, and Elisha deuided Iorde by smyting the waters with the Cloak of Elijah. 2. Kinges. 2. 8. 14. and 4. 2. and 5. 10. 14. The ople was increased to the widowe by the meanes of the ople in the pitcher. Naamã was sent to wash himselfe seaven tymes in Iorden, for the healing of his leprosye. Yea Christ himselfe somtymes vsed meanes in the great workes he did, so in the healing of one that was dumme and deafe, it is sayd of him, that he put his fingers in his eares, and did spitt, and touched his tonge. Mark. 7. 23 and 8. 23. Ioh. 9. 7. 11. And in the 9. of Iohn. in giving sight to him that was borne blinde, it is written that he anopted his eyes with clape, and sent him to wash them in the poole of Siloam.

Ans. The outward things or actions which sõtime were vsed in the work of miracles were not vsed as meanes but as signes whe and according as they saw them profitable for man. 2. Kings. 5. 27.

Hervnto I answere, that these were vsed as signes wherevnto that people were much acostomed, as they which vsed them saw them most profitable for men: and not as meanes serving to the worke they were about, in wich case they must necessarilie have bene vsed, soe as without the same the miracle could not have bene. For when the Lord appoynteth a thing to come to pass by such or such meanes, the same meanes must and shalbe vsed, otherwise that thing shall neuer be, now I trust we are far from thinking, that without these outwarde thinges the sayd great workes could not haue bene effected or wrought, could not Elisha if he had pleased as wel have healed naaman of his leprosie, by his warde alone, as have smitten Gehehie his servant therwith? yes verilie, he inioyned him then that washing in Iorden, not as a meanes of curing him, but therby to trye the fayth of Naaman: and was it not so tryed therby that it was shaken, so as had it not bene for the counsel of his servants, he had goone into his countrey back agayne a lepper as he came.

The same is tobe sayd much more of our Saviour Christ and of the outwarde things he vsed in some of his miracles. In the 7 of marke a deafe man is brought to Iesus to be cured, wher it is sayde, that when he had taken him aside from the multitude, he put his fingers in his eares, and straight wayes his eares were opened, now it cannot be denyed but that Iesus could have donne that cure if he had pleased, though he had not moved a finger yea by his very nod or beck: now admitt that Christ instead of putting his fingers into his eares, had only beckned vnto him, and that therby, he had received his hearing, would we saye that

Mk. 7. 23.

Jesus had vsed the sayd beck as a meanes to restore him this hearinge? or rather therby to have made knouwe to the partye and multitud that his will was that he should heare, and be healed of that his deafnes.

The like maye be sayd off the former blind man, that our saviour in anoynting his eyes with claye, and sending him to Siloam to wash them, did not vse the same as a meanes to give him his sight and worke that miracle: But knouwing his fayth, did therby tempt him, and try his fayth for thus through infidellitie he might have reasoned in himselfe. I thought he would presently have given me my sight by his devine power: but I now perceyve it is otherwise: as all his power wherby it is sayde, he doth such greate workes come to this: that my eyes must be anoynted, and that with claye, wich if I had sight, would rather put it out, then helpe to restore sight to the blinde? and must I wash also, and that in the poole off Siloam, before I can see: what vertue hath that water above other waters? are not other waters, and is not the water of the poole of bethesda, as good as that of Siloam? maye I not wash in some other water and have my sight as well as in that off Siloam? I will not wash. For this cause, thus to prove his faith, and partly also therby to prove the fayth of others, the Lord Jesus in curing him anoynted his eyes with claye, ād sent him to Siloam, ād not as a meanes effectuall through his blessing therūto.

Mark.7.33 and 8.23. To the same end he put his fingers into the eares of the deafe, and vsed also somtymes spittle in restoring sight vnto the blinde, and speach to the dum: For what in reason or in nature is more vnliklie to effect so great a worke then a litle spittle: most excellentlye therfore therby did Jesus try the fayth off men, and not vse the same to the end it should be a meanes to effect that he was working: and yet I know and forget not, that God can and ostendoth bring most mightlie things to pass, by smalle and weake meanes.

And where it is sayd that Christ prayed in the raysing vp off Lazarus, And Peter in restoring Tabitha to life, we are to vnderstand that they did not this as a sett and apoynted meanes leading thervnto: For then without that the miracles could not have bene wrought, wich wee must be farr from imagininge: But in regard off the people wich were present, as they saw it profitable for them: and this is expresslye noted by our saviour, for it is sayde, that he prayed because of the people that stoode by, that they might beleyve that his father had sent him. Peter also by his prayinge, would have the people more fully vnderstand then they could by the Chardge he commonly vsed, that that he did was not by his godlines or power, but by the power of him whome

John.11.41 42.43.

Act.9.40.

Ob.3.Chri. and Peter prayed in doing miracles.

whome he called. It is to be observed alsoe that howsoever he vsed some short prayer before, to the end aforesayde, yet when they come to the doing of the worke they did not supplicate, but command such a thing to be donne, as having power and authorits thervnto. (the one from his father, the other from Christ) Lazarus come foerth. Tabitha arise. and it was so. But in our case we continue still in intreating and beseeching the Lorde: who, in his good tyme is pleased to doe according to that we desyre: wherby wee witnessed vnto men, that we have receyved noe gift or power to cast out Divells, as the Apostles had, and that we doe noe miracle: But onlye desyre Christ sitting at the right hand off his father, to have compassion vpon the partie or partyes in miserie, and according to his promise to helpe them, wich was never hold for miracle in the Church of God, the which iff we eyther did, or toke vpon vs to doe, then as who would not have desyred the assistance off any Minister, or private person therto: so neyther would we always have made intercession to Christ, in the behalfe off the person afflicted: But if not at the first, yet at length, when it came to the poynt off deliverance, we would have Charged and commanded the evill spirit in the name of Jesus Christ to have gonne out, wich is so farr from vs and our practise, that we condemne the same, holding it vnlawfull for it to be vsed by any in these dayes, except God should cause vp some extraordinarilie, wich must be alsoe in the founding or planting off a Church, and not in a Church established, and such as hath receyved the gospell, as ours hath: for howsoever the Lord hath no where sayde that there shalbe no more miracles or miracle workers, and therfore is at libertie in this case: Yet if we well consider of the end of miracles, and why the Lord added them to his worde, wich was to gett intertaynement to his gospell, among the Gentiles wich otherwise being foolish not in it selfe, but in the eyes, of the wise Gretianes would never have bene receyved by men: and wich all remember that wich we well know, that it is alreadie beleved in by the Gentiles: we may therby well coniecture, yea in a manner assuer our selves, that miracles have an end, especiallie in a Church established, wherin alsoe we are confirmed, by the long tyme in wich for the reason aforesayde they have bene wantinge.

Fol. 16.

Gent. Grec. 1 Cor. 1.17. 23.

Ob. 4. We see others are not cured of there supernaturall diseases by prayer and fastinge.

If any demand why can we not cure other supernaturall diseases, by this spirituall medicine: as such whome we saye are witched, that is afflicted in there bodies through the malice off a witch, but by the ministres of Sathan? I answere, that iff we had the like scripture for the curing of them by prayer ād fasting, as we have for the healing off those Sathan possesseth then we would not doubt, but that they also by the sayde maine might be

Math. 9.29

helped as well as the other: yet notwithstanding we counsell all afflicted in his kinde, to be often and diligent in vsing this holie exercise, for how shall we prevaile against Sathan, and remove that hād of his wherewith god doth smyte vs, but by truest prayer vnto God? Is there any other meane or waye to heale such, as by phisick? or helpe to be had from any creature no verilye: except they will goe to the Devill and request him to spare them now; ād be good to there bodyes for the present, and vpon that condition be countented that hereafter he take his fill both of bodie and soule, seing then ease to such can no otherwise be had but by prayer, lett them in any case prayse and never faint nor giue ouer, vntill the have receyded a comfortable aunswere from the Lord. And seing none for a temporall iudgement have more cause to be humbled, then they fore asmuch as God hath sent an evill spirit that vile creature of his, most malitious also and cruell towards man, to smite and whip them with: and that fasting is a meane ordeyned of God to humble vs, and further the humbling and afflicting of mans soule: whoe should fast if not these? by fastinge then and prayer, let them seeke the removing of the heavie hand of God wich lyeth vpon them, and otherwise will not be removed but to theyre forther hurte. and iff this they obteyne not therby, yet there labour and service they have performed to God shall not be in vayne. for besides they receyde comfort therby in the discharge off that deuotie, they owed to God, who when he layeth affliction vpon any, doth therin and therby call and as it were summon them vnto wweeping and mourning, to baldnesse and girdinge with sackcloth: They shall alsoe obtayne this therby that the sayd affliction shalbe sanctified vnto them, and made meanes of much good to theyre soules: so as though in there outward man, I meane in there bodies, they be still afflicted, yet in there inner man they shalbe renued dayly more and more: which of the two benifits that come by the exercise of humilation it the better, though we rather desyre the other deliverance from the present miserye, because of the greefe it carieth with it.

The counsell I haue giuen to such as I haue seene be witched ād in theyr bodyes greatlie afflicted by Satan being without them.

Iebit. 23. 27 29. 1. King. 21. 27. 29. Isa. 22. 5. 12. 1 Timo. 4. 5.

Heb. 12. 11.

Many haue bene dispossessed since miracles ceased by prayer ād fasting Being hundred by my restraynt I haue not set downe the very words

As we have hearde that men may be dispossessed off wicked spirits by prayer and fasting, that that the same is no miracle, so it is certayne many have bene, In Origen his dayes we have hearde that it was a common and vsuall thing, with the Christianes to meet in there howses for the curing off such by there prayers, as were possessed with evill spirits. Chrisostome alsoe we have heard reprehended the people for there slack coming to Church vpon the saboaths, and that vpon those dayes when such as were possessed were to be prayed for. and speaking of this matter he sayeth, patres sic statuerunt. The fathers apoynted it

thus to

thus to be: that is, that they wich were possessed should be brought vnto the Church, and there by the whole congregatiō prayed for. wherby no doubt the spirits were cast forth, otherwise they would neuer haue brought them into the Church, no more then they did theire sick persons, whom in particuler and by name they commended to God in theirs prayers, and as we doe at this daie: wherby it apeareth that in Crisostome daies there were diuers dispossessed by the prayers of the faithfull publiquelie performed. more might here be added but i am inforced through the want of bookes to lett the same alone. besydes I desire to be as brefe as i mai P. Martir in his comun places Chapter of Exorcisme writeth to this effect. When it faleth out that one is possessed: What is to be donne, shall we forsake him? no. lett earnest prayer be made to God for him, and lett exotcismes be turned into prayers. no doubt he ment that by the prayers of the faithfull, the partie should be deliured. for no mā euer doubted of this, but that we ought to praye for such as be in affliction, and therfore for the possessed. that is not then his meaning, but when he asked what is to be donne with those that are possessed? he ment what course is to be taken for the deliuerāce of such from Sathā wherupon he answereth, let earnest prayers be vsed, ād therbye no e doubt the partie shalbe dispossessed. This my interpretation is sfaather confirmed by this, that he opposeth prayers to exorcsimes. meaning therby, that as the papists by there exorcismes did if no cast out Sathan, yet at the least seeme so to doe: soe if we would vse feruent prayers, we should cast him forth indeed.

nor quoated the places, of Origen, and Chry. but have notwithstāding dealte faithfullie, herein as my memorie would serve. for why should I deale otherwise, ād soesimie agaynst god and abuse the reader/ seing the same in the ēd would prove hurtfull to the cause

That Sommers now was dispossest, as also those 7. in Lancysheire it is manifest by that wich already hath bene said, the signes i say of dispossession doe ratifie and confirme that vnto vs. for where the signes of a thing are, there is also the thing signified therby. but in Sommers and the rest the signes of the egress of the spirit haue bene seene and hard to witt, a loud crying. rēting sore and lying as dead, wherof we haue heard before: It must needs therfore be that the spirits did goe out of them. frō whence indeed as the cause, those strange effects came. Strange yea most strange and admirable, such as neuer man saw and heard, nor shall that case excepted: from whence it came, that as the witnesses herof in Lancysheire, so likwyse in Nottinghā were not able to conteine and keep in themselues: but as men frighted and amazed therat with hands ād eyes lifted vp twards heauen cryed out to the Lord Jesus in there behalfe. yea by reason of the number in Lancysheire there was such hedions crying, fearfull tormenting, gnashing of teeth, and lying as dead: that I am persuaded there was neuer seene a more liuely

Som. and those. 7. in Lancysheire were dispossessed,

representation of the torments in hell. For the present wee seemed or might haue so seemed rather to haue bene in hell, among the tormented ones, then on earth among men free from the same. Ask Mr Starchy and others also, whether he was not afrayde his sonne had bene dead. Yea demand of those * witnesses in Lancyshire, and those at Nottingham, whether all there 7. persons and Sommers after they had cryed aloude, in strong manner, and withall had bene most fearfullye and extraordinaryly tormented: (rent before, but then rent sore) they laye not all as dead, and without any apearāce of life, taking noe breath at all. Seeing now crying, renting (or tormenting) sore and lying as dead, are signes of the spirits going out of men, and that the last of these signes is not vntill the spirit be come forth, for it is said in Mark, that the spirit (first) came out of the child, and after he laye as dead: these things I haue considered, why should wee doubt, but that the wicked spirit came out of Sōmers and the rest also? for beholde, the signes thereof.

There were about som 40. of them

Mark.9.26

God giving his Church a meanes to cast out Satan: would neuer leaue it without direction, how to know when he is entered, and whe he is gonne forth.

And here this wee must know and remember, that without a rule and direction wherby to know when one is possessed, and when one is dispossessed according to that hath bene said: the afor said meanes for the expelling of the Deuill would profit little or nothing at all. The necessitie of man to be instructed and guided herein, in regard of his ignorance and simplicitie being on the one side well considered, and the wisdom of God on the other: it could not be that the Lord would be wāting herein on his parte. Now other direction concerning this matter haue wee none, besides that I haue deliuered, that must needes (therfore) be it. Let not this then seeme so strang to men, as I am afrayd it will to some.

The signes of dispossession are certain and infallible marks of the spirits ejection.

If it be obiected that the Deuill in the deepenes of his subtiltie may make show of these signes of dispossessiō, or his going forth as I call them, when nothing lesse is performed indeede: I answeare, that it can not so be or fall out and that Satā hath not power so to delude, but is restrained therefrom and brideled by God: because then there should no be certaine rule to direct man herein, wich the premisses well and dulie considered can not possiblie be admitted.

The meanes wee vsed in the dispossessinge off Ed. and others, was most lawe

As touchinge the meanes wich was vsed for the dispossessing of Sommers and the rest and through the mercy of God prospered to there deliuerance: I am sure it is most holye and agreeing to the scriptures, and such as may and ought to be vsed in the like case. For albeit that I should peruert those wordes: this

kinde

kinde can by no other meanes come forth but by prayer ād fasting the wich I am fully assured I doe not: Yet seeing the hand of God was vpon him, and the rest in the like condition: who knoweth not (that vnderstandeth what service is to be performed vnto God in the tyme of affliction) that in that respect prayer and fasting was to be vsed? And that the same being rightlie performed would be effectuall eyther to remove that hand, or to sanctifie the sayd iudgment vnto them? This then, iff not the premises, will iustifie our enterprise herein, and the labour off our hands.

full though this place be not so to be vnderstoode, yet other places as in the vpte following but place it hē.

The worke is Gods. I and other Ministers ioyning together in prayer with many people onelie intreated him, that he would be pleased to cast out Satan, and deliver the partie. or parties afflicted from there most grevous paynes, iff so it seemed good in his eyes.

Though this places be not so vnderstood, yet other places of the Scriptures comend prayer and fastings to be vsed in all cases of miserie whatsoever as the following shewe.

This is all that I have donne. This is all that I hould and contend for.

I chalenge no power to worke miracles, nor any gift above others to cast out Devills I have not vsed any adjuration, nor yet any speach to the spirits, both wich are fathered vpon mee: but out off the worde off God condemned the same in others all. But here before almightie God, and all the world I do vtterlie and from my soule renounce them, as heretofore I have often donne with my tonge and pen. what grosse and dangerous error then doe I mayntayne.

Psal.22.12. 1 Math.9.15 2. Sam.12. 16. nah.1.3. 4.Est.4.16. 3.16. Judg. 20.26.1.Sā 7.3.6. 2 Chr.20.3.

Some two yeares agoe and more, Thomas Darling, having bene for 17. weekes or thereaboutes strangly and grevously hādled, to the great greife not onely off his kinsfolkes, but off the neyghbours about him: his graund father Mayster Walkednie by name, came to mee at my owne howse to intreate mee to visit him. After him Mayster Starchie a Gentelman in Lancyshire having two children, even all he had, and 4. other off his famelie, besides a kinswoman of his, or his wyfes thereby, in like strang and greevous māner afflicted: sent vnto nee first one messenger, after that onother with letters from Gentelmen in that countrie, whereoff the one iff not both were iustices off peace: to request my paynes in the behalfe off the 7. aforesayd distressed persons. After these William Somm. being in like sort affected, I was delth with for him as wee have heard in the beginning. I condiscended, and went vnto them, yet not into Hancyshire,

vntil both I had importuned Mr: Starchie to get the aide and assistance of his neighbour ministers, and also had propounden the cause to an assemblie of learned ministers in Lestershire where I dwelt, and from them receiued this answeare: that in there iudgemēts it was not onlie lawfull, but diuers things cōsidered my part and dewtie to goe. It was also then thought fit that I should haue an associate with mee: who besides other things might in mi return bi a witnesse of that should there fal out. Here vpon one Mr. G. More a minister and preacher of the Gospel now my fellow prisoner, accompanied mee in my iourney and ioyned with mee in the action, together with Mr. Dickon there Pastor and a Preacher also.

To all these I came being thus sent for, and intreated. I ran not you see of my selfe, but was first called, and that by such as had interest in the afflicted persons. Being come I said they were possessed: and for prose thereof alledged out of Scripture that wich both my selfe and others thought was sufficient. I aduised to vse prayer and fasting for ther deliurance, and in the bouels of compassion the Lord stirred vp in mee, and fellowfeeling of there miserie, I ioined with others in intreating the Lord Iesus (to whom all power is giuen in heauen ād in earth) in there behalf: by abstinence, also humbling and afflicting my soule as I was able. The aforsaid persons lay all the day most greuouslie tormented. Christ Iesus the stronger comming vpon the strong armed man in the ministery of the word and prayer, there was nothing but warr, tormēting of the parties I meane vntil his spoyles being deuided he fled a way. Iesus cōmāding the Deuils to come out of them in the execution of his owne ordinance, and blessing vpon it: what maruel is it though thei were greatlie tormented, these places of scripture in the margēt being well considered: It pleased God in Christ to be intreated of vs, to cast the spirits out of them, wherby it came to pase that the said afflicted persons (whereof some had bene for towe yeares miserablie vexed by Sathan) were deliuered from there most greuous paynes and torments. and haue euer since so cōtinued (blessed be God therefore) I. Ashton and Sommers excepted, who are repossessed

Mark. 5. 7. 8. and 9. 20. compared with K. 25. Iuk. 8. 28. 29. and 11. 21. 22.

You haue heard before what opinions I hould, and mayntaine. you see now what I did, and how I was drawen thereunto with the effect thereof. Now what euil haue I committed herein, either in the consel and aduise I gaue, or in intreating the Lord with others in the behalfe of these wich were in miserie, and most greuouslie tormented by Sathan? the end and fruit whereof wee see and the parties feele was happy and good. why then should any be offended with mee for the poore seruice I for my

my presence from darling I with drew partely for the reason specified in the booke: but

my parte perfourmed to God, for the aforsaid distressed, yea most greuously distressed persons? Yet as though I was guiltie of some hainous crime, haue I for dealing and maintayning according to the promises. bene hetherto hardlie dealt with and intreated.

And here I desire to know, why men without a cause as I take it, or appearance of cause, either for any opinio herein or action of mine are so highlie offended with mee: yea some are so greatlie displeased, and so hott against mee, for standing to the possession of Sommers and the rest, that I might seeme herein either to haue broched some notable here sie or error, or to haue committed some greuous and intollerable iniquitie.

The Papists wee know they stand much of there miracles, and speciallie and by name of there casting out of Deuils: that in there Church forsooth they haue the power to cast forth Deuils That here Exorcists can and doe dispossesse men, and that wee all poore Heretickes haue no such power in our Church. When among other answeares to that great vaunt of theres wee can returne, that there be amongest vs that haue bene dispossessed and are daylie: where is then there boasting? and what cause haue wee to be ashamed of this answeare? or to be sorye that wee haue our mouthes filled against them, that so theres might be stopped if it were possible?

Why then are any offended with vs, for contending for the possession and dispossession of the parties aboue named: it being certaine that they were all possessed with Deuils and dispossessed and that none of them no not Sommers haue onely conterfeited a possession? What hurt or danger is there to our Church in receiuing this thruth wee striue for if so it be a thruth? otherwise God keepe our Church frō receiuing it. hurt I am sure thereby can come none, but much good. for first it being thruth, wee in receiuing it show our obedience to God, and loue to the truth whereunto not in part, or to some part of it doe wee stand bound but wholie and to the whole truth. 2. wee are made hereby more able to stop the mouth of the aduersarie, touching that priuiledg of theres of casting forth Deuils wherin with there other lying miracles they glori so much, extolling there Church and the power they haue to the verye skies.

3. Wee haue here an incouragement to the diligent practise of the holy exercise and part of Gods worshipe, I meane prayer and fasting. hath it bene mightie with God to cast forth Deuils and is there no power or strength in it to others purposes? yes verilie. Surelie then I will vse it as an help to cast swine and Sathan out of my soule: or if I be afflicted or any of mine to deliuer mee or them from the said affliction, if that be good for so

therefore to proclame therby as much as in me lay that I had no special gift to cast out Deuils, & so to draw the people of God frō looking or gazinge vpon mee, and in steade thereof to looke vnto God and his ordinance.

Rhe. Test. vpon math. 17.21. or els vpon mark. 9.29.

Act. 20.27.

The vse we may and ought to make of this worke of God.

Hereby wee should be prouoked to vse in the day of our aduersitie prayer and fasting.

farr it hath preuailed as wee haue heard, the wich if it doe not because happelie it is not profitable for vs, yet it will be a meanes to moue God to bless that affliction, that so wee shall reape good therby.

1 Tim. 4. 5.

This helpeth to strengthem and increase our faith in the truth of the holy scriptures.

4. Wee have here an help to the weakenes of our faith, and that which serueth to the strengthening and increase of the same. for when wee see the Scriptures verified in so many thinges both concerning possession, dispossession, and repossession: so as wee may say of this thing, herein was the scripture fulfilled: and of this thing, hereyn was the schripture fulfilled: and of a third thing, hereyn also was the scripture fulfilled, and so I know not of how many severall things: when I saye wee see thus the truth of the holy scriptures proued before our faces, how can our fayth chuse but receive therby some further assurance in and concerning the truth of the Scriptures then it had before? aud this increase off faith in the certayne and infallible truth of the holy Scriptures, will bring to him who day and might is meditating of the contents thereof, and namely of the future ioyes to come, such increse of ioy, that his cup eherewith will ouerflow.

I doe not say, that the sacred Scriptures stand in need of this worke, for the confirmation of the truth and authoritie of them: neither yet doe I affirme that man standeth in neede hereof, as he did of miracles when the were wrought: but this is it that I say and meane, when God affordeth man such an help to the weakenes off his fayth as this is, it is his parte and dewtie, as to blesse God for that mercie, so to receive it, and vse it accordinglie. I doubt not therfore, but that it is his weaknes and sinne, who bein throughlie informed in this rare and extraordinarie worke off God, shall not therby receyve (besides other good) some increase in his fayth. And they that are so rech in faith, and the same fayth of theres can not be inriched hereby: they may let this worke alone, and leane it for the poore in fayth: and insteade of this worke of GOd, looke vppon that worde of his vttered by the blessed virgin: the rich he sendeth emptie away: and that in the 6. of Luk. Wo be to you, that are full, and that also which is sayd of the Laodiceans, who thincking that they were rich and increased with goods, so els they had neede of nothinge: were notwithstanding wretched and meserable, and poore, and blinde, and naked.

* our fault if our fayth receive not some increase hereby.

Luk. 1. 53.

Ve. 25.

Reu. 3. 17.

5. As this worke of GOd being first knowen and well vnderstood, maketh for the confirmation of there faith in the truth of the

of the holy scripture, who alreadie beleue them: so it serueth very well to induce ād perswade men to that faith ād perswasion of the truth thereof, wiech yet they have not. For when they heare the premises testified by a cloud of witnesses, and by many of them vpon there othes: and therby see and evidentlie perceive the Scripture in sundry thinges to be true: as. in the report it maketh of Devils, and of there entering into men, and tormentinge of them beinge there: with the manner off there handling and vexing off them they possesse: making them to gnash with there teeth, to wallow, some, to be of supernatural strength and knowledg, throwing them into the fyre to destroy them: and of there furious handlinge of them at there goinge out, most sore and extreame helpe tormenting them: causing them to crye aloud, and after to lye as dead: things as incredible and vnlikelie to be true as the most of the wonderfull things recorded in scripture. When I say they see the scriptures to be true in some things, and those such as they could as hardlie beleue, as almost any thing els therein contayned: Why should they suspect or doubt of the truth thereof in any thing: what reason or ground in very reason can they have for any such doubt, or for there continuance in there former incredulitie: cā they be so grosse as to imagine that the scriptures speake trulie in and concerninge the matter of possession, dispossession, and repossession: and not according to the truth in other things: will they be so absurd, as to thinck and confesse that the holy Scriptures speake most trulie as towchinge the tormenting here an earth of the bodyes of those men thy enter into: and will they not as well beleue the same writings telling them, that after death and in another World, the Devils shall torment the workers of iniquitie in hell fyre, which neuer shall be quenched, and off which torments there will never be an end: Thus mee thinck: this worke off God, should be a motice and inducement to many, to giue that credit to the Scriptures which percase before they did not. The which if it should compasse and bring to passe with any, oh how would such blesse God for his worke, and ioy in this that the sound thereof came to there eare.

This is very profitable to worke in many the history call faith

Psal. 11.6. Matth. 3.10 12. and 25. 41.46. Luk. 16.23. 24.

I doe not say that this is effectual and of power, ād sent of God to that end, to worke saving faith in mā, for I know Faith commeth by hearing, and how shall they beleue in him of whom they haue not heard? But this I meane, that he with before thought baselp and gaue no regard or credit to the holy worde of God, by this rare worke of his and serious meditation thereof, may well be brought to think more reuerentlie of the worde, and to be perswaded of the truth thereof, where before he doubted, and so

Rom. 10.14 17.

brought to the historical faith as wee call it, where being happilie he will not rest, but therby be drawen to giue eare vnto the word preached, and so be brought to that faith the end whereof will be the saluation of his soule.

1 Cor. 1. 18. 21. 1 Pet. 1. 9.

This worke is of singular vse to confound the atheist.

6. It serueth excellentlie to confound our Atheists, who say not onely with the foole in there harte, that there is no God: but goe somewhat further affirming with there blasphemous mouthes out of that vnspeakeable folly and brutishnes of theres, as King Pharaoh there predecessor did: who is the Lord that I should oby him? These lusty gallants, who will haue no heauen nor hell: no God, nor Deuill: what say they to this worke of that God whom they deny? That there is a Deuill, how can they deny it? seing the worke and effects of the Deuill in and vpon the bodye of Sommers: (to let the 7. in Lancyshire and Darling goe) the running lumpe: his supernatural strenght: knowledge: waight in his bodie and mẽbers thereof: his speaking without the instruments of speach: throwing into the fire without being burnt: his lying as dead, cold as Ice, his face and hands black, no breath comming from him, ād thus some time by the space of an howre: with many more of this kinde will inforce them to confesse the worck of the Deuill, and by cõsequent that there is a Deuill considering that these things can not possiblie come either from nature, or be donne by arte, and that some cause of these effects there must needes be. When they haue done what they can, except they will leaue this matter vndecided, (whereunto the Deuill and the corruption of there nature will be readie to persuade them) they must in the end say will they, nil they, and others also with them: that the said strãge accidents and impossible to man came and were donne by the Deuill, there being no other cause to be found, and that Som. therein was a meere patient.

Exod. 5. 2.

It is a most shamful ād odious thing to deny the matter of fact.

For to deny the matter of fact, that these things were donne or rather suffered by Sommers: is in playne englishe to say that the 17. persons with haue deposed the same are periured. the with if some shameles bodie should not spare to affirme, yet that will not helpe seeing there are hundreds more readie to auouche the same vpon there othes, and to be so forsworne as are the former remember also that I deliuered to the commissioners a bill of 60. Persons who were readie to be deposed. A sufficient number I thinck for the proving off any cause, cõcerning either God or man If inowe haue not witnessed this matter vpon there othes, there are yet good store remayning, if they were but called therunto and in the mayn season some credit would be

given

given to the bare affirmation of Christians, or els it goeth amisse with all our historiographers and there bookes. It is then a most shamefull and odious thing for any man to call the matter off fact into question, especiallie considering the same hath bene donne in our owne land and in the middest off vs, so as wee neede not goe beyond the seas for full inquirie into it ād the circumstāces thereof as off tyme, place, persons possessed: others dealing in there dispossession, and private Christians witnessing the same: the commissioners also at Nottingham. with whom or some of them, who list when he please may confer, which are able to constraine a man to receyve this for a truth, if reason can prevayle with him. neyther doe I doubt but that other nations and kingdomes about vs, will not onelye give credit to the matter of fact, when they shall heare thereof, and that the same hath bene witnessed vpon the othes of so many, bvt also receyve the possession and dispossession wee so much gapnsap. Blush then o England and be thou ashamed of this they incredulitie, which is such as the like thereto hath not bene redd or heard off before. for others have yet acknowledged the workes which have bene donne in them, but thou haste not gonne so farr, but denyed the same.

In these straits, whither will the Athist turne him? must he not needes be confounded in himselfe, or can he chuse but be spirituallie possessed with the Devill: can it I say be otherwise but that the Devill is entered into him, iff now he perceyve not that there is a Devill? As hereby wee may sentibly and palpablie perceyve that there is a Devill, so as wee may in a manner grope him: even so wee may looke vpon and behold the Lord himselfe in this worke: delivering the partie or parties from there most grevous veration and torments by Satan, vpon request first made vnto him by his servants, according to his owne appointment in this behalfe.

As this proveth there is a Devill: so that there is a God stronger then he.

When that cruel decreed of Haman was gonne forth for the destroying of the Jewes: Mordecai giving Quene Ester to understand thereof, and withal vsing divers reasons to persuade her to doe what lay in her according to her place for the preservation of her people, the Church of God: Amongest and after others vseth one in these words: vvho knoweth vvhether thou art come to the kingdome for such a tyme? As if he had said, who knoweth whether the Lord hath therfore lifted thee vp so high, even into the throne and seat of the kingdome, that so thou might be a fit meanes, for the deliverance off the Church from the affliction and danger it is in at this tyme? and did not he gesse well,

Est. 4. 13. 14.

as appeareth by the storie? Yes verilye. For therby it is evident that God had therfore and for no other cause exalted her from base and lowe degree into the royal seate of a Queue. Even so say I in and concerninge this our present case. Who knoweth whether God hath therfore sent evill spirits into sundry english persons to vexe them in there bodyes: that therby he might confound the Atheists in England? And eyther make them more inexcusable, or els tying them to a better minde? whereof indeed: there is smal hope. for they which can not be led as it were by the hand from the creatures to the creator: which will not heare neither the workes of creation and administration, nor yet Moses, the Prophets, and Apostles telling them that there is a God: surelie neyther will they be perswaded therof, though a Devill be sent from hell to preach the same vnto them. This I say may well be that which God principally respected herein. For some speciall thinge no doubt there is moving the Lord more at this tyme, then in former tymes to send Devils into men, Yea into divers. Is it not likelie to be because at this tyme himselfe is denyed, and called into questiō whether he is, and hath any beinge: which in the tyme of our forefathers hath not bene, or at the least not by so many, and with so high a hand, as even now and at this day: May wee not well therfore say, who knoweth whether God hath sent this strang judgment. For this tyme? that is, the sinne of this tyme? therby himselfe reproving this sinne (as such as he can not endure) when man holdeth his peace.

It is very likelye that in these dayes of Athisme.

The Lord hath sent Divells into men, therein to confounded Athisme.

Luk. 16. 31.

Wherin wee may behold the nature of the Devil, and how evill minded he is towards man.

7. By this worke of God wee may also perceiue, how Satan standeth affected towards man: what his nature is, and whereunto it carieth him: to hate man: (for when he hath lost him he is not atquiet, vntil he have recovered him, if it be possible) to to torment him, and to destroy him. Now who that is wise will not feare to fall into the hāds of such a one, or rather of God whose executioner the Devil is. If the Devil deale thus with man being sent forth of God but to chastice him for his amendement: How will he intreat him when he shall fall vpon him to execute the vengance to come? that is the punishment which in iustice is dew vnto man, and answerable to all the dishonor he hath donne vpon earth to the Lord of Glory? If in the former case he cause such crying, gnashing of teeth, and tormenting as wee have hard: what crying, what gnashing of teeth, what tormenting shall there be in the latter?

Thus wee see what an agreement there is betwixt the word and worke of God, as comming both from the same Author, ad-

tending

tending to the same end, even to make man afrayed to fall in to the hands of the living God. The both teach the same thing, the one more obscurelie, the other more playnly. Why now will not wee rather take forth this and such like lessons out of this worke, and so make our vse and profit thereof: then impugne and deny the worke, as many of vs doe? When the Lord knowing mans dulnes and backwardnes to learne, shall in regarde thereof be content to instruct him not onelie by his worde, but also by his worke (which sometimes prevaileth a litel with mā whē his worde will not) and that man is so farr from beinge taught and instructed thereby, that he reiecteth such kinde of instruction: will the Lord or can he possibly take that in good parte? Heb. 10. 32.

As this worke of God is very profitable for man, and much good may he receive thereby, as by other of the works of God: even so it declareth the glory of God, and should stirr vs vp to magnifie his great name. For herein as in a glasse wee may behold the iustice of God in punishing or correcting Som. and the rest for there sinne. wherby also the Lord teacheth vs to take heed of sinning agaynst him, lest either the same or a worsse evil come vnto vs.

As this worke serveth for the benefite of man, so to the glory of God and setting forth of the same. for he reyn are to be seene the iustice of God?

Secondly the omnipotency and power off God. 1. in the power and streingth of the Devil his basest and most vile servant 2. In subduinge those principalities and powers, Satan I meane, treading him vnder his feete, yea the feete off his servants. who now that is wise will not serve the Lord in feare and tremblinge?

the power of God. Eph. 6. 12. Luk. 10. 17.

3. The mercye of God is to be loked vppon in this worke, in delivering them, and that at the humble intreatie of others in there behalfe, they beinge disabled by Satan to supplicate for themselves. This I say well considered off, magnifieth greatly the mercy and compassion of the Lord. Who can chuse but love him because of his mercyes: and why should any despayre to tast of his mercie, seeinge he is so readye to reach out a mercye to man at the intreatie of others? how much more when man shall supplicate for himselfe. This vse Jesus himselfe maketh in saying to the man whom he had dispossessed: goe, shew how the Lord hath had compassion on thee. Mark. 5. 19.

4. Wee may here behold the wisdome, and immutabilitie off God, as the same, and chaunging not. In that, as he hath bene alwayes accustomed to doe, he brought this rare and great worke to passe, by smal and weake meanes, base and contemptible men, yea such as be vile and odious in the eyes off the world.

The wisdome, and immutabilitie of God? Act. 4. 13. 1 Cor. 1. 27.

 That

That therby the power off God might be the better seene: man in his wisdome be confounded, and the name of God the better praysed. In a worde, that he wich reioyceth in the behalfe off this worke, might not reioyce in man, but in the Lord. To him therfore, to whom of right it belongeth, be the prayse and glorye of this worke ascribed.

The fidelitie of God?

5. The faithfulnes of God in the performance of his promise, offereth it selfe here to our consideration. These worde this kinde goeth not outbut by prayer and fasting: secretlie conteine in them this promise, that any being possessed, yf wee in the humilitie of our soules by fasting, will intreat the Lord to cast the spirit out, he will doe it for vs, and deliuer the partie from being any further vexed by Satan. 6. This wee say the LOrd hath promised, the accomplishment whereof wee have seene with our eyes. Let vs hereby learne to trust to the least and most close and secret promise God hath made vs in his worde, ād say in our harts, and with our tonges: God is not as man, that he should lie, and be vnfaithfull: neither as the sonne of man that he should repent, and not performe that he hath promised. hath he sayth, and shall he not doe it? and hath he spoken, and shall he not accomplish it? hath he promised, and will he not performe it?

Mark. 9. 29.

Nomb. 23. 19. Nom. 3. 3 4.

And the truth off God.

In this worke shineth the truth of God, and his worde, as appeareth by that which hath bene sayd concerning the working and increase of fayth hereby. Whereunto wee might add much, but a litel for a tast shall suffice. God hath said, that when the vncleane spirit is gonne out of a man he will returne to him agayne and seeke to repossess him. and further that if he finde him emptie swept, and garnished, then he will certaynely reenter. According to the former of these it hath fallen out with all our possessed persons, in number 10. and according to the latter with 3. of them. And who seeth not that hath an eye, that Som. is and hath bene emptie of all grace? and therefore it can not possible be otherwise but that he must needes be possessed. for how els should this scripture be fulfilled, and this saying of our Saviour be a word of truth? God hath sayd that the Devil is an old Serpent, deceyving all the World. Now who having redd and considered the premises, seeth not as in a cleare glasse the subteltie of the Devil. and hath he not thereby deceived all England, some few excepted: shall the Lord speake it them, and will not wee imbrase it for a certayne and vndoubted truth? God forbid. For heauen and earth shall perish, but one iote, or one title off the law shall not scape, till all thinges thereyn be fulfilled.

Math. 12. 43. 44. 45. Luk. 11. 24.

To the former ade Ra. Wright a mayde in Darbieshire, who being about 10. Yeares agoe by prayer dispossessed, hath bene since, and is at this day repossessed thhee bwelleth in Skinton pish some 2. or 3. miles from Chasterfeyld.

Math. 5. 18

Seing.

Seing then no hurt, but much good as wee have hard commeth by this worke, why should any be offended with vs, for bearing witnesse to this worke? and why doe any stand vp and set themselves against this worke, indevouring to annihilate the same? Certainly in so doinge they are not onely iniurious to man, hindring him of the Good fruite he might reape thereby: but also adversaries to God, and his glorie, prophaning, and not hallowing or sanctifyinge this his name.

Christ Jesus to such as he cured was wont to say? be it vnto thee, as thou beleevest: thy faith hath made thee whole, goe in peace: thy sinnes are forgiven thee: Sinne no more, least a worse thing come vnto thee: and to many See then tell no man off this I have donne vnto thee: yea sometimes he straitly charged others, that they should tell no man what was don. But to him out of whom he had cast out the Devill he sayd goe shew what great thinges the Lord hath donne vnto thee, and how he hath compassion on thee. It is also to be observed, that wee reade not the same or like speach to this, used to any besides of all those that Jesus healed. Whereby it may seene that the Lord Jesus would not have this worke in any case smothered, and kept close, but rather set as a candle in a candelsticke vpon the table, that it may give such light vnto men as wee have already seene, and no marvell considering the wordes of our Saviour: goe shew (sayth he) what great thinges the Lord hath donne vnto thee. Are there great thinges to be looked vppon in this worke wee speake off, even by the testimony of Christ himselfe? Who then and where is he, Vff Sonn. and the rest were possessed, and dispossessed, that dare stand vp to darken and obscure the sayde worke, whereby the people of GOD should be kept from beholdinge the great thinges off the Lord? and so they be hindred from the great good they might reape thereby, and God from his glorie? If any shall doe this it being evident that vppon these our persons this worke of God hath bene wrought: who seeth not how contrary minded, such shall be vnto Christ?

Matth.9.2. 29. Mark.5.34 Luk.7.50. Joh.5.4. Matth.8.4. Mark.5.43 and 7.36.&8. 8.26.30. Matth.17. 19. Mark.5.19 Luk.8.39.

this worke is amongest and above some other workes of God to be published the greater is ther sinne to goe about to smother it.

Off the 70. Disciples whom Jesus sent forth by there preachinge and miracles to prepare and make away for himselfe, and his Ministerie it is sayd, that when they had accomplished this worke They turned agayne with ioy, saying, Lord, even the Devils are subdued to vs through thy name. In this subiection of the spirits vnto them, above all the great workes and miracles they wrought they reioyced. Whereyn howsoever they exceeded whereyppon Christ reproved them: yet mark that he doth it so as that he denyeth not but that they might reioyce therein, but

Luk.10.17. 18.19.

rather indeede alloweth and commendeth the same, so that wee keepe a measure, and make it not our cheife ioy, the which should be that our names are written in the booke off life, whereof the other giueth no assurance, for asmuch as it may fall into a reprobate.

Luke. 7. 22.

As wee ought so wee can not but reioyce in this worke if we well consider of it. In great fault then are they who malign at it.

And truelie how can they which heare thereof chuse but reioyce when they see the Lord Iesus subduinge Satan vnto men: whē wee see by prayer and fasting Deuils cast out of men: when wee see God performinge and making good his promise: the Scripture before our eyes fulfilled and the truth of them verified to our faces: our Christian brethren also deliuered from the torments of Satan. Now I say if wee turne our eye eyther to God, or man, can wee chuse but reioyce and bless God for such a worke greatlie then are they to blame, and farr from that affection they should have, who are disquieted and offended herewith, ād most faultie of all shall they be, who when the worke shall be made manifest to theire consciences (as I trust by this treatise it is) shall yet notwithstandinge lift vp theire heele against it.

The 5. reason to proue that Som. hath not counterfeyted.

And here before I make an ende giue mee leaue I pray you to add a reason or two more for the prouinge of this that Som. is no counterfeyte. which the rather I desire to doe, because that is the mayne things obiected against mee, and that which is now in controuersie. And this will I doe by retorting my selfe vppon the aduersarie after this manner. If Som. was possessed with the Deuill, then did not he fayne and dissemble a possession: but the first is true, as appeareth by the premises: Do. therfore is no counterfeyte.

The 6. and last reason.

Againe, If some of those signes which are required in one that is possessed, are such as can not possiblie be counterfeited. as namelie extraordinarie and supernaturall strength: and supernaturall knowledge: then looke in whom those signes are, such cā not be counterfayte: but in Som. were the signes of a mā possessed: It must needes therfore be that he is no counterfayte, but was in truth possessed with the Deuill. Of his exceeding great strength wee haue hard before. His supernaturall knowledg appeareth hereby in that he could off sundry speeches and actions spoken and done 1. 2. 4. yea 14. miles distant from him, at the same instant they happened. This doth euidentlie proue it, seeinge it is certayne, that there was no packing with him heerein. Yea of some of these it is odious so to imagine. By vertue hereof it came to passe, that he spake most profoundlie off some mysteries off religion: that he expounded the creede, and that

harp

very divine-like, save that therein he inter mengled an error or Fol. 24.
two. And this exposition continued for the space off an howre at the leaſt. Hence also it was that he foretold off divers comming vnto him: (sometyme miles off) when they came to the dore, it being shut, he hath bid the same to be opened for them, calling them by there names, whereat some strägers having come from farr have wondered not a litel. Hence also it came that he tould a stranger of a secret act he had done 20. yeares before: and another stranger how it had gonne with him: all that day off his Journeing: and which way, and by what places he had passed, where he had gonne out of his way, and also of a secret thinge concerninge his bodye. And hence likewise it came that he vttered some 40. or 50. straunge ād most elegāt sentences. which in a trāce he delivered with his mouth with open, and tonge drawen into his throate, as in part is deposed. This indeede is not the least off the impossibilities wich wee charge vpon Sommers, and therfore may well be added vnto them: and yet forasmuch as it is subiect to cauil, I have therfore not placed it amongest them.

Seinge then it is manifest, first that the aforesayd Sommer is no counterfayte: Secondlie, that he was for a truth possessed with the Devill, and dispossessed thereoff (which is also to be vnderstoode of 9. other persons, for there condition was alike) It remayneth then that euerie one take heede not onelie how he give it forth in speach that he is a counterfayte, but also how he beleve that wich is sayde concerninge his counterfaytinge. For Exod. 23. 1. iff it be a sinne to receyve a false reporte agaynst our neyghboure, Psal. 15. 3. much more is it one to receyve a false report agaynst the Lord and his worke: and most of all to make such reporte, and spread the same abroad. As they wich brought vp an evil name off the Land of Canaan, to the fayntinge and discouragінge of the people of God, were severely punished, and they also escaped not the rod of God wich beleeved the same: so surely they wich have brought vp this evil name off counterfeytinge off this rare and great worke of God: to the dishonor of God: disgrace and reproch of his ministerie: hurt of his Church: and openinge of the mouth of the papist, and Athist, shall not escape the heavie hand of God: nor yet they wich shall give credit therevnto, except vpon better information off the truth thereof, by there repentance they stay the same, because most certayne it is, that all they wich either give out or beleve that the bope is a counterfayte, doe therein take the name of God in vayne, who hath most solemly pronounced, that such he will not hould guiltles. For when wee make not that profit wee should of the worde or worke of God, Numb. 13. 33. and 14. 35. 36. 37.

or whatsoever it is whereby the Lord maketh himselfe knowen vnto vs: then and thereby wee breake this commandement: much more then when wee receyve no profit at all by the name of God, which is that whereby he doth manifest himselfe vnto vs.

Moreover, yf this be a truth which you must receyve to be if neyther you nor any other can answeare the premisses, serving onely to prove the same: then beware I advise and beseech you in the name of the Lord Jesus whosoever you be, that you vse not your tonge agaynst it: Yea labour you to your vttermost, according to your place. to help forward the manifestation off this truth: as you love the God of truth: the advancement off his glorie: the good and furtherance of mans salvation, whereunto this serveth, as is shewed before. St. Paul writinge to the Corinthians sayth: Wee can not doe any thinge agaynst the truth but for the truth. be all yee that feare God, like minded.

Jer. 10. 10.

2 Cor. 13. 8.

The conclusion off all let this be. If this worke be of God, (as sometyme it was acknowledged by one of the first and greatest adversaries to this cause, though since he hath gonne from it, and chiefely caused all this sturr) it may for a tyme be impugned, and gaynsayd: but when the fulnes of that tyme is expired, there will another tyme come, when this truth shall shine, as the sun in his strength. And so much the more glorioushe by how much the more and longer it shall be obscured. The sun the longer it continueth vnder the cloudes, the more acceptable to man and beast it is, when once it breaketh forth. Even soe when the false and vayne reports, and concepts also of men be vanished, where with as with cloudes this truth is ouershadowed and darkned: then will the light of this truth shining bright as the sun, be most acceptable and welcome vnto men.

Finally for this cause I may be destroyed: my fellowpriſoner also: yea and some which out off our ashes may rise, and stand vp for the defence of this truth: but as sure as the Lord liveth, the cause shall never be distroyed. But maugre man and all his power, it will live and have beinge, when wee (poore soules) are dead, and lye in the dust. I counsel therefore those with are so hette agaynst this cause, and contend so much agaynst it: that they would cease there rage, and breake of that sinne of theres by repentance, lest they be found even fighters agaynst God. And are they stronger then he? know yee not o yee sonnes of men, (whose foundation is in the dust, and shall be destroyed before the mothe) that yee imagine a vayne and impossible thinge? remember and forget not that sayinge off Jesus to Saul. It is hard for men to kicke agaynst pricks.

Act. 5. 38. 39

Act. 9. 5.

These

These few lynes I thought good to set downe for the clearinge and preserving of the cause and worke of God from that slander and evil name wich is brought upon it. For when amongest many other motyues hereunto, I first considered hereof, that I would not utter any other thinge or worke, then such as whereoff my selfe (amongest others) had bene a witnesse, and had seene with my eyes, and looked upon, and hard with my eares, and in parte handled with my handes: how could I doe otherwise then I have done, yff I were guided with the same spirit, that Peter and John were: who sayde off themselves that they could not but speake the thinges with they had seene and heard? Yea I am perswaded that to this ende and purpose the Lord used mee for a witnesse, and should I have fayled then herein: God forbid.

The reason which moued mee to make this Apologie for the worke of God. The first. Act.4.20.

Secondly when I thought and pondered with my selfe hereof, that it is my dewtie to publish this wonderfull worke off God before the sonnes off men, and to shew what great thinges the Lord hath donne unto some of his people, and how he hath had compassion of them: how could I do lesse, except I was such a one as for some worldlie respect, would withdraw my selfe from so necessarie a dewtie, and betray the truth, the wich God in mercie keepe farr from mee. The second. Psal.107.8. 15. etc. Mark.5.19 20.

Moreouer, yf at all tymes wee ought to testifie and make knowen the great workes of God, how much more then when such a worke is gainsayd. and this is our present estate and condition. A manifest worke of God is done: not once, but sundry tymes: not of one person alone, but of divers: Yet (alas) it is not so much as acknowledged, yea it is impugned, and an evill name brought upon it, ād they wich stand for the same are hardie intreated. So farr are wee from giving God his dew prayse, and glory for this great worke of his, and receyving that profit thereby wee should. The third. Exod.13.14 15. Deut.6.20. 21.22. Psal.77.3. 4. etc.

Iff finallp this be a truth as I trust it is manifest to all those wich with an indifferent minde have pused and well waped this my rude defence: and that wee must at all tymes cleave fast unto the truth, even as the barke doth unto the tree: surelie then to this truth also, and somuch the faster by much the more it is impugned. To the truth I owe my selfe: For it will I contend and strive: For it can I (by the grace of God) do any thing. For it I have a tonge to speake, and a hand to write: For it I have a foote to walke, though it be to bonds and imprisonment: For it I have some other members, and a bodye to give to the The fourth. 2.Cor.13. & Jer.9.3. Zech.8.19.

execution of any torture, and for the same I have a lyfe to lay downe and lose. But against the truth can I doe nothing. Now the God of truth, reveyle and make manifest that truth for the wich I now doe suffer, and give his Church to make right vse thereof: Amen.

Here followeth my defence for my selfe ād my owne innocency.

And whereas I am charged to have instructed him, and for some fowre yeares past to have bene treyning off him vp thereunto, and by promises of rewarde to have drawen and perswaded him to the practise off the aforesayde abomination: Thereunto I make this answeare. First that I never (to my knowledge) sawe William Sommers before the 5. of November last, two dayes before his dispossession. from wich tyme vntill the tyme of his deliverance I was never with him alone, but had the company at the least of 6. persons, who can testifie off my speaches and behaviour towards him. And God is my withnesse, that I speake the truth and lie not. Yea let it be proved that I did euer sett eye off Sommers, Darling, or those 7. in Lancyshyre (to my knowledge) vntill such tyme as they were possessed, (as I conceiue of it) and that I was first called, and requested to visit them: then let mee be reputed for such, and so vile a person as some would haue mee, and guiltie off all that is layd to my charge, and dealt with accordinglie, which all thinges considered can scarcelie be seuerelie inoughe.

Except one time I saw Darling together with many other Ministers, but he was at that time possessed.

Secondlie, Let this be considered of, that Som. and he alone is my accuser who make of him what one can, and take him at the best, is one without all feare of God, yea voyde off grace. For if he be a counterfayte (as himselfe and other doe affirme) thē is he a most blasphemous wretch as is deposed, besides that his abominable counterfaytinge. If it be so that he was possessed, then is he as notorious and infamous a lyer, as hath euer bene hard of. howsoever it goeth with him, certayne it is that he is an egregious ād impudent lyer. For he sayd and persisted first in this, that he did not counterfaite? then that he did counterfeyte: after that he acknowledged agayne, and stoode in it that he did not counterfayte, and lastlie he faceth it out, that he did counterfayte, what wise man now will give any regard or credit to the accusation of such a counterfeyte? ād to the speach of such a double and false tonge? I doubt not then but that such as make cōfrence of receiuinge a false reporte agaynst there neyghbour, will be farr from beleuinge so vile a reporte off a Minister of the gospele agaynst whom it is expresselie sayd, that wee should receive no accusation, but vnder two or three witnesses

Psal. 15. 3.

1. Tim. 5. 19

meaning

meaning beſydes the accuſer, and here is no witneſſe, but onelie an accuſer, and he ſuch as you have hard.

Moſte iuſtlie therfore may I except againſt his witneſſe. And ſo much the rather ought my exception to be receiued because of my calling: for he that forbad to receiue any accuſation againſt a Miniſter vnder 2. or 3. witneſſes, make no doubt that they ſhould be of good credit, and if this my exception againſt this witneſſe will not be receiued, he being ſuch as wee heare: then will neuer I, nor yet other Miniſters ſure ſeeing my ſucceſſe, except againſt any, though a Deuil incarnate ſhould riſe vp to giue euidence. Som. being to bitle a perſon. I take exception againſt him.

3. The manifeſt falſehood of ſundry of the mayne and moſt haynous thinges charged vpon mee, as that vpon the 6. and 7. of November laſt, my ſelfe before Som. ſhould act his tricks (as they term them) and giue him beſides direction how to carie himſelfe both for the ſignes of poſſeſſion, and diſpoſſeſſion, the falſehood (I ſay) of theſe with ſome other of this kinde, (as I haue alreadye in court offered) I am able to manifeſt by an hundred witneſſes and more, which may well giue one iuſt cauſe not onelie to ſuſpect, but to reiect all the reſt. As ſometymes therfore the prophet Dauid did, ſo do I now moſt iuſtlie complaine: **that they haue asked of mee thinges that I knew not. they rewarded mee euil, for good.** The falſehood of theſe curſed accuſation. I offer to make manyfeſt. If ſo I might haue a commiſſion graunted for God, and the finding out of my righteouſnes. In the meane ſeaſon the which do remember that it is the propertie of fooles **to beleue euerie thinge: and the prudent will** way and conſider **off thinges before they beleue them: and that he which is iuſt in his owne cauſe is iuſt: vntill his neighbour hedes make inquire after him:** I truſt will not be verie haſtie to beleeue them: the premiſes eſpeciallie being well conſidered. Pſal. 35. 11. 12. Prou. 14. 15. and 18. 17.

4. Som. be no ſuch counterfaite, as is giuen out by himſelfe and ſome others: If he haue not donne the afore ſayd ſupernatural accidents with many more, but the Deuil in and by him as ſuffecientlie appeareth to everie one that is indifferentlie minded by the premiſes: then and thereby it is euident, that he is not guiltie of that abomination of diſſembling and fayning a poſſeſſion, and therfore not I of inſtructing and learning of him vp therevnto.

It is very probable and likelye that if I have confederated with Sommers, and trapned him vp to dissemble a possession, that then sure I have done the like with all the other: for I delt in the dealing of them all, and there condition was a like. But that yet hath not bene proved, neyther as sure as the Lord liveth ever shall. In deede there hath bene much ador, to have had Darling confessed so much: Others also have bene serched vp, and deposed concerning that matter I trust. But that with some would so fayne have, will not be. And no maruel. For who can make that to be, with is not? Darling to have counterfeyted a possession, and John Darzell to have tought him, when there was no such thing. I knowe man by his wit and power can bring great matters to passe. But this as final as it may seeme to be is above his power. And so in the end will it be, to prove Sommers a counterfeyte, and John Darzell his instructor, notwithstanding Sommers confession, and whatsoever other helpes they have, or shall possiblie gett besides: All which they had neede to make much of, and set them forth to the vttermost. lest John Darzell a poore prisoner, a base and contemptible man, or rather the strength and goodnes off his cause, ouer throwe them that strive for this counterfaytinge at the last, and when they have done all they can. The Lord is on my side, and agaynst you: how then shall you be able to stand o yee children of men? though I be farr weaker then you, yet he that is with me is stronger then you all.

If Darling and all the rest should confesse they had counterfeyted it would neyther make any thinge agaynst the cause nor me.

But admit Darling had confessed that with was so much desired: that he had counterfayted, and I also had taught him. What would that have profited you, or hurt eyther the cause or mee? Surelie as much as Sommers confession doth. And that is just nothing at all. Is any man so simple, or so blinded in his vnderstandinge, as to thinck that Sommers, and Darlings possession depended vpon there affirmation, or negation? so as iff they say they were possessed it is the more probable, and if they affirme that they were not possessed, but did counterfayte, then without all controversie it is so? what a sandie foundation was this: and what a foole were I to build any thing of such a foundation? with would be in danger to be throwen downe with the blast of every promise, and threat. Know yee therfore that I build, and hope to prove, the possession I contend for (and therebye to cleare my selfe from this slander with is cast vpon mee) out of the matter of fact: that such and such thinges have bene donne, (indeede suffered) by Darling and by Sommers, and so off the rest. with wee have proved, and are readie to prove by 500. witnesses. and iff those will not serve, you shall have more.

And

and remember here, that that which is done, can not be vndone Fol. 27.
If then by such a cloud of witnesses wee can proue, that Somm. Darling and those 7. in Lancyshire have donne, or rather suffered, sundrie thinges, beyond humane power, which wee can most easile doe, and offer to doe vnto you: (if to be witnessed by such a multitude shall be thought needefull) If this were or should be donne, in what straits then would you be? and whither or to which hand would you turne you? To say that such a number were perjured, that would be very odious, and not a litel dangerous. to say that Som. Darling. Kat. Wright, and those in Lancyshire are not men and women, or being so, they can passe the bounds of man and his power which God and nature hath set them, and other men can not passe, is most absurd. to affirme that there senses were deceived will not help to prove his or there counterfaytinge: for that is the worke off Satan, and could not haue bene donne by them, or any skill of theres, nor yet mine as cunning as I am. and other evasion there is none.

Moreover, haue wee never harde of a man, and therfore much more aff a boy, who eyther by promises, hath bene allured, or by threatnings feared to confesse that which hath not bene altogether according to the truth? Why then if the like dealing haue bene vsed towardes Som. and Darling. might not they haue fallen into the like? that Som. confession was compassed by treats it is evident by the depositions of Shepeard, and Cowper his keepers: wherein they have cõfessed that they threatned him, the one to whip him pf he would not confesse himselfe to be a dissembler: the other with a payre of pincers to pinch him by the toes, if he vsed his trics any more. these are there owne wordes. Wherevnto I add that he never gave it out in speach that he had counterfaited before he was thus threatned, on the other side that presentlie vpon the same he did. what this signifieth let all men iudg. I thinck that these threats frighted Som. so, and cast him into such a feare that he was never at quiet in himselfe, vntil they had that wretched confession not onely from his mouth, but vnder his hand writing, from which there was no starting. that also prognosticateth somethinge. If now the like meanes had bene vsed towards Darrel, for the getting off the like or same confession: what great marvel had it bene, iff he had made the like acknowledgment? But admit he had donne so, would that have proved the several things confessed to have bene true? I would never desire a weaker proofe to be vsed against mee, and I would be lothe

to vse any such for my selfe. trulie I had rather hould my peace. If all things should be true that I have heard, Darl. was worse threatned, then to be beaten with roddes, or pinched with a payre of pincers, if he would not confesse the truth. and what is that truth? that he had counterfepted, and I taught him. If it were thus how commeth it to passe that he did not confesse as well as Som.? To that end he was kept long inoughe in examininge, and deposing also. I think some 3. weeks at the least. During that time he might not communicate with such as wold have indeavoured the strengthening of him in the truth indeede. Letters were delivered to him as sent from mee, which it was thought would have prevayled much with him: and answeares also got from him to the same: Besides, he is much ponger then Som. Whence commeth it then that he confessed not as well as Sō: trulie from this that they were led by divers Som being led by a Lying Spirit, what marvel is it, though with his tonge he uttered a lye and false thinge? the other beinge guided (no doubt) and gratiouslie assisted by the spirit of God, with is the spirit of truth, was thereby preserved from so false and cursed confession, though he was but a babe and suklinge.

But yet a confession would doe well. For who would desire more to prove that Som. hath counterfepted, and that I taught him so to doe, but Sommer acknowledgment and testimony that it is soe? how inuincible then would this prefe be, if some others sometime in the like condition with him, would affirme the like both by themselves and mee? Darl. will not doe it What an obstinate boy is that? well it may be there are which will. This then doe, send for those five of Mr. Starchies familie, and though one will not confesse a counterfaytinge, and my selfe to have taught them likewise, yet perrase another will. there are sundry of them, ād they are not all sure made of one mould Some of them also are very young, and it is likelie they will tell the truth. For so that is called by some, which is as false, as God is true. If none of them will not, yet for this once be pleased to be advised by mee. Send for Katherin Wright. shee dwelleth in Eckinton parish, in the countie of Darbie, neare unto Chesterfeyld Send likewise into Lancyshire for Jane Ashton, and take from her popish preist, who (if he have not of late left her) hath for a good while (as I have bene informed) caried her into the fowmes and feildes in those quarters, and together with the Devill, having some Papists for there beholders, made worthie worke. Fetch these to M. Som. and it will be I dare assure you at a hindzethed one, and that is odds inoughe, that thei will say that they haue counterfepted, and I taught them, and then will

Those two are repossessed.

there

there be 3. witnesses agaynst the cause and mee, now 3 witnesses wee knowe are abundantlie sufficient to proue any truth, for two will suffice, and why may not once more before the World have an end 3. witnesses, such especialie as these I speake off, serue to beare out a falsehood, and tread vnder feete the truth? Why but how then shall I poore soule doe? by patience possesse thy soule, and Indure the punishment that shall be layde vppō thee. Well if triall hereof be made, and it fall out as I say, it may be, I had as good have held my peace, and kept my counsell to my selfe.

Here one question I have to propound, which would be answeared, and that is this, how many yeares I was teaching those 7. in Lancyshire there tricks. For it is sayd by So. and was articulated agaynst mee, that I was 4. yeares in giving Som. his instructions and no marvell. For the lessons were many: sundry of them very hard, and difficult to learne: besides wee mett but now and then. It may be also Som. was dul off learning, of some blockish capacitie, stiffe happelie and vnnimble in his ioints at the first: perchse also his Master was none of the best schoolemasters, and yet notwithstandinge all must be taught and learned most exactlie or els when it came to the acting it would be spied out by one or other, and then both teacher and scholer would be shamed for ever, these thinges considered let no man wonder at it, though wee were yeare after yeare, vntill the fourth yeare was expired about this busines. Now considering the difference of the number, they 7. he but one: of the age: the most of them yong children, he a youth of 20. Yeares: (at the acting of his sayd facts) the distance also of the place betwene mee and them: Som. within 5. myles of mee, as some affirme, (but how trulie God and men knowe) they about 50. miles of mee: by reason whereof I could not to my ease, and without great suspition, meete so often with them, as with him being so neare, and as it were at my elbow, and beck when I would have him. The thinges I say being first considered I would gladlie know of some, how many yeares it is likelie (for it is hard for a stranger to this matter to tell iustlie) I was in trayninge them vp to there facts. It must needes be many yeares, that is certayne: but how many that is vncertayne, I thincke if wee goe to it by reason, for arithemick will not serve the turne: it will fall out that I was doinge with most off them betime, If it proue before some off them were borne, whereoff there is a great hope: that will be good for mee I trust, and it will not be ill for Mayster Starchie. For if ever Dr.

 It be

It be layd to my charge, that I was confederate with your chil-
dren: whereof there is some doubt, for I was deposed as I re-
member, at least examined concerning them: as whether I
had neuer seene them before you sent for mee: how long I had
knowen them: whether Mr. Wore had not bene there before I
was sent for, be like to make preparation against my comming
and to see that all things were in a readinesse: If ever I say
Mr. Starchie I be charged that I taught your children there
pittie sayes, I will say and stand to it, you must needes haue
conspired with mee thereyn. and yet trulie I wish you well. But
it may be that eyther I tooke more paynes with them by farre
when I came vnto them then with Somm. Whereunto I had
great reason to leade mee, seeinge that I went so farre: and yet
this can hardlie be, considering the number of them, except I ta-
ried long there, which if I did the often meeting with S. would
equal. or els they were sure more apt to learne, and more nim-
ble ioynted, then Sommer was: and yet it is much that all of
them should be so or els in my absence, one of them helped an-
other, as scholers doe in the schoole, thereunto I can say nothing
being so farr of.

6. If Somm. and I haue confederated hereyn together, the
vndoubtedlie hath Warp Cowper his sister, conspired with vs
for shee not onelie can dot some of his tricks. but besides. for a
time did begin her sayes, as sonne as he ended his. he in like sor-
te following her, as I am able, and offer now to proue by a
multitude of witnesses. But it hath not hitherto bene sayd, that
shee hath any hande in this counterfaytinge, why then should
she same be affirmed off mee? doth not this in all reason make
as strongly (at the least) against her, as Somm. confession
against mee?

Lastlie, as to be an instructor in those thinges, so to be an
actor of them, is a thing most abominable, and deservinge ve-
ry seuere and grevous punisshment. But hetherto Som. and his
sister Warpe haue not bene punished at all, nay the case is alte-
red with Sommers cleane another way. For when he lay be-
fore vs the day of his dispossession, all the cloathes of his back we-
re not worth ℔ x. and by that I credibled here now by others
(for he and I may not see one another in the face for any worldes
good) you can not by the clothes that are sometimes on his back
for ℔ £1. and more monye. Where by the way wee may see that
the ould prouerbe is as true as one, that it is an ill winde, which
blowes no bodye to profit. For this is as ill a winde, I dare
say, as ever blue.

But

But sure there is no such thing as some say: that Bonners hath counterfaited a possession, and Io. Darrell taught him, for then it is to be feared there should be partialitie in iudgment, in there conspiring together in one fault, and one of them punished and that severelie, and other not at all. Besides if this were true Bon. should be a blasphemer, for he hath sayd that there is no God: as is deposed: For which he ought to die. From which he is very farre, and all danger thereof. For Mr Harsnet by name, examiner to the B. of London could mee that he was in the way to preferment, whereof to hinder him I was too blame sayd he, in saying that he was now possessed. It can not therfore be, that he is any such dissembler, ād therfore I haue not taugt him, but am as free therefrom as other men.

And where some freinds to the cause and my selfe have demaunded of certayne why I should attempt and apply my selfe this way, thus to delude and abuse the people of God, and prophane the holy worde of God and prayer, adding that it could not be, but that I had some motiue stirring mee vp therevnto, some ende sure (sayd they) he set before him, even in and before his entrance into that practise: and profit it could not be, for it is notoriouslie knowen that he gayned nothing thereby: when I say this question was propounded, aunsweare was made, that there might be many causes, but in conclusiō it came to this, that I did it for vayne glorye. The aduersaries also to the cause of whom you shall reade hereafter, giue it forth there, that all this I haue caused to get my selfe a name amonge men.

It is sayde by diuers/ that I haue donne this for vayne glory, and by my Not frendes to get my selfe a name amongest men. but how vntrulie God he best knoweth nere my selfe, ād by this which followeth others also may partelie conceiue.

Of these I would knowe, what in reason, or apperance of reason they haue to alleadg for the proofe or probalitie thereof? Doth this fauour of vaine glorie, that I sought not out the afore sayd afflicted persons, nor goe vnto them vntil I was first called and desired therevnto, or this, that I went not into Lancyshire, (the rather for that it was into a farr cuntry, and to diuers persons) vntil first I had consulted with my brethren in the ministerie, conceminge both the lawfulnes and expediencie thereof. By these reasons I could proue the holy Apostles euen after the holy Ghost fell vppō thē in that visibel māner to haue bene vayne glorious, which were thē as farr from vaine glorye as ever were any. either yet was this a note of vayne glorye, that I staied not with Darling the day of his dispossessiō, beinge present with him the euenинge before, ād instantlie intreatned therevnto? It may seeme for otherwise I should never haue bene deposed concerning this matter, ād demaunded to āsweare vppō mine othe, whether for vayne glorie I wēt not from Th. Darl, ād would not tarie with him the day of his prettended dispossession. I haue hard of some

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strong questions, especiallie of late: I haue redd of more. But I haue neyther hard nor redd of so vnsavorye a question in all my life before, neyther doe I thinck that I shall ever heare the like agayne except it be in the like case.

For first it is very straung that I should therfore departe, and would not be intreated to tarye, that thereby I might compasse glorye, and I know not what fame vnto my selfe. Why, doth that deserue such singular prayse and commendation, to advise one in miserie to prayer and fastin? hath never any man or Minister given the like profounde deepe counsel eare this, to some in affliction, that Jho. Darrell. must needes, will he, nill he be lifted vp to the skies for the same? a mā would haue thought that my presence, considering the end, would rather have procured a great name vnto mee, among the commō people at the least: for what would they haue thought, such a one is this, and that he came to Th. Darling and prayed but one day for him with some others, and he was dispossessed.

To prevent and meete with this, I withdrewe my selfe, and would not be ouercome by any importunitie, albeit also that in regard of my selfe, and the great good, which I doubted not but I should have received thereby, I greatlie desired to have bene an eye witnesse of that rare worke of God, the like whereto I thinke, if it be well considered of, hath not bene hard of this 15. hundred yeares: though some haue indevoured to the vttermost of there power: (being great) to have found out some counterfayting by Darling, and mee to haue bene his schoolemaster also therein. For the finding out of the sayd dissimulation diuers were of late fetched vp by pursevants: the hope was for certayne weekes kept very close, examined, deposed: sundry letters forged in my name: aunsweare compassed from the hope: and what compassinge for a confession of counterfayting, and my instructinge of him therevnto was vsed besides, God and they knowe. But all the power and wit of man was not able to prevayle agaynst this babe, and no marvel. For the truth was of his side and what is stronger then the truth? yea God was on his side now if he be on our side, though wee be but babes and sucklinges who (sayth the Apostle) can be agaynst vs? that is, who shall be able to prevayle agaynst vs? Rom. 8. 31.

To meete with I say this found conceite, which no doubt by my presence, through the folly of man, would have sprong vp in some, and thereby also to do what lay in mee to turne there eyes from gazinge vpon mee, to looke vnto the Lord and his ordinance, which is all in all, and worthy the looking vpon: I thought good to absent my selfe, notwithstandinge the great desire in my selfe, and importunitie of others, moving and calling vppon mee to the contrary. And hereof that God whom I serve in my spirit

spirit (whatsoeuer others iudg of mee) is my witnesse, and knoweth that I speake the truth. Yea Mr. Wakedin also the boyes grand father, and Mr Sanders his vncle who importuned mee, can testifie that this was the effect of my aunswere vnto them: This was it also, and nothing but this, which made mee sit still so longe at home, ād to be so hardlie drawen to them in Lācyshire, and to Som. Likewise at Nottingham, and to avoyde all apperance of vayne glory hindered Som. his dispossession from being donne in the Church, which otherwise and but for mee had bene there performed. I for this cause principallie as then I made it knowen: kept them from that and some other places of great receite: ād perswaded them to take vp, with the next conueniēt and seemly rōme, to the place of the boyes aboade.

You see now what I mēt in departing and absenting my selfe from Darling. Thus then to constre of my speeches and that action of mine, cleane contrary to that I ment, and the thing it selfe will beare, is the hardest, and worst construction that may be. pure religion ād vndefiled before God the Father teacheth the cleane contrary: that when sundry constructions may be made of the speach or action of any, wee make choise of the best. Thus did Joseph that iust man, with the virgin Mary that blessed Woman. And yf he had donne otherwise, and gonne about to have made her a publick example, had he not greatlie sinned thereyn? charitie also is far from this. **It thinketh not evil: it beleeueth all thinges, it hopeth all thinges.** Yea if it be a trespasse, loue will not rake into it, as a man should rake into a charel: but cast a cloke and couer of it, as Noach his two sonnes cast a garment ouer there fathers nakednes, whereat cursed Chā had laughed. **hatred** (sayth Salomon) **stirreth vp contentions: but loue covereth all trespasses.** And St. Peter sayth, **loue covereth a multitude of sinnes.**

Mat. 1. 19.
1 Cor. 13. 5. 7.
Prouv. 10. 12.
1 Pet. 4. 8.

But be it graunted, that I did therfore departe that thereby I might compasse the more glory to my selfe, yet it was much to depose mee towchinge the same. For it is very hard to examine a mā concerning the secret thought, intent, and purpose of his harte. In that smal. learning that i haue, I heretofore tooke this for a difference betwene the Lawes of God ād man: that the one bespirituall: the author thereof also a spirit and respecting theefelie the harte of mā ād how it stādeth affected: reacheth for that cause to the spirits ād soules of mē, ād not contenting it selfe with those thinges wich are outward performed by mā in word and deede, proceedeth further to the examinig ād iudging of the soules of mē ād of the most secret thougts ād imaginatiōs thei haue had there.

Rom. 7. 14.
Job. 4. 24.
Psal. 51. 6.
Prov. 17. 3.
Psal. 19. 7.
Math. 5. 22 28. 44.
Rom. 7. 7.
Heb. 4. 12. 13.

The other beinge made by man proceedeth no further, then man can reach, and that is to the speeche: and actions of men. and trulie no marvel. For if it should presume further above that wich is meete, how easilie can the spirit of man, delude both it, and the author, and executioner thereof.

Moreover, admit (I say) that mine owne glorye is that I had gaped after, as that wherein I had placed my summum bonum if by such cursed meanes as is sayd. I had sought for such a reward it is a thousand to one, that I would never have cast that dung upon my face, with some imagined and loked for: otherwise they would never have taken the paynes to have set downe in writing the article, and yet more paynes in swearing, and examining mee concerning the same: especiallie and seeinge they habe so many articles, besides, even 68. and all off them tending to the sayd end, one onely excepted so farr as I remember.

Agayne, it must needes be confessed, that I was eyther guiltie, or not guiltie concerning that wherein i was examined. If guiltie, and should have so confessed, then had I bene my owne accuser, the wich the lawe of God condemneth. Yea it is more then the lawes of our Land will iustifie for **no man is bound** (say they) **to accuse his owne selfe.** If I had bene guiltie wherein, and should have denyed it, then I had bene periured: and so that othe and the ministring of it vnto mee had furthered my destruction, and not my amendement. So that howsoever it went with mee there was no hope that any good would come by that article but much hurt it might have brought to my soule. except you will say that I denyinge it vpō mine othe, and not saying onely, but swearing not guiltie: should have bene beleved, ād so an end put to this doubt or question. Now this can not be. for I did sweare that I did not absent my selfe for vayne glory, and yet the matter resteth as doubtfull as before. why then was I deposed and examined hereof, will some say? It was hoped that I was guiltie ād that being so, would upon my othe have confessed it. But what nedd any to have sought after this dirt, to cast in my face? seeinge they had dung inoughe besides? I meane that wich is worsse then seeking after a littel vaine glorie. For they had Sommers sayinge that I had taught him to counterfayte. And what? a possession by the Devill. to this end and purpose I acted some of his fayts: was contented to have rewarded him liberally: had my secret meetings with him

in the

in the fields, parks or woods, &d I know not where. and what more? I instructed him likewise how to carie himselfe, both for the signes of possession, and dispossession in the presence of many, assembled in the feare of God to humble themselves in prayer and fasting in his behalfe. If these things be true as some will needes have it, (notwithstandinge that vpon my othe. I have denyed them, and one would thinck that John Darzel a Minister and preacher off the gospel, should as sone be beleyved swearing: as William Sommers a counterfeyter off possession a lyer, and a blaspheiner vpon his bare worde) Iff I say these things be true, it being so diveliſh a practise, as I thinck the like hath scarcelie bene hard or redd of: what nedd any when they had such filthy dung as this, to trouble themselves to gather the grauel of vayne glory to cast in my face? If they had not such dung inough, William Sommer, I am sure of whom they had this, could have helped them with more. for he hath one in him, I meane the slanderer and accuser of the brethren, who Reu. 12. 10. hath abundant store thereof. Besides some help might have bene had from my freinds at Nottingham: so as there was no neede at all to have had any helpe from mee, or the accusinge off my selfe of vayne glorye. For without mee, or that accusation off mine, If I were guiltie (as there be with will have it so, whether I will, or no, and sweare I never so much to the contrary) there was inoughe besides to have covered my face over with shame, and to have powred contempt vpon mee: and so to have fastened it, or gived it (as I may say) to my face, that no sope should ever have bene able to have washed it of agayne.

Furthermore, yf herein I sought not the Lord, nor the good of the partie, but my selfe, and owne glory: how came it to passe that I made no more haste to the presse? I might have delt in the publishing of that storie concerninge Darling as is well knowen to many, but I did it not: I knowe I am reputed to be the reporter thereof, but it is otherwise, with I speake not as though I doubted of the truth of that historie, for thereof am I fully perswaded, and in parte know it to be true: Yea how can any doubt thereof if he well consider of the circumstances, and remember that there are hundreds to beare witnesse thereto, yea vpon there othes if they should be called. Here more might be added concerninge these in Lancyshire, but I stay my pen. Yf now I were so vayne glorious as some would have mee to be, how commeth it to passe, (I say) that I was so leaden healed in going, to some printer or other: seeing it is sayd of such by Christ, that in givinge there almes (with is to be vnderstood of

every other thinge that man doth to this sayd end.) they **make a trumpet to be blowen before them in the Synagogues, and streetes, to be praysed of men.** That is,
Math.6.2. ther by to compasse the more prayse vnto themselves amongest men. For this is the nature of a vayne glorious man, and hither tarieth him that secret corruption, to seeke by all meanes the publishing and spreading abroade of that whereyn he glorieth, and with he thinketh tendeth greatlie to his prayse, for therby his theyse toy, or felicitie is increased.

Finally, if in all these pretended possessions, I sought after the prayse of the people, how commeth it to passe that I found not that, wich I did so egerlie seeke after? especiallie considering that Christ sayeth of those with pray, and fast **to be seene of**
Math.6.5. 16. **men**, That is, to be commended of men for the same **That they have there reward.** meaning they are and shall be praysed, and extolled to the skies by men, and that is all the reward they shall have. But be it that sometymes I found and had that applause among the people, wich now I have lost. did I not meete with (trow yee) possesse a treasure? what a foole was I that I could not keepe it when I had it. but more foolish was I, in seeking so carefullie, and taking such great and long payns for it, considering it is a vanitie of vanities. For what greater folly is there, then to seeke after a vayne thinge? when percase in seekinge a man may not finde, and iff he doe, yet behold a vanitie, and that wich is lighter, and of lesse value then a feathers?

And is it such a glorious thing, to be an instrument in the casting out of Devils, that a man must needes glory thereyn, and looke also to be extolled by others for the same? why a reprobate may doe it. Judas no doubt did cast out Devils, and yet was he
Math.7.22 23. **the sonne of perdition.** Iff I have no better thing to
Joh.18.12. glory in then this, reioycinge is in vayne. For the end off this glorye, will be shame. But reteeting this as dung, I say with the holy Apostle: **God forbid, that I should reioyce,**
Gal.6.14. **but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto mee, and I vnto the world.**

I doe not deny but that the common infection and inclination hereunto is in mee as well as in others, yea in mee above many

many others: onely this I meane that by the grace off God I strive agaynst this corruption, and labour to mortifie it. so that though it be in mee, yet doth it not raygne in mee, neyther hath it that power, and is such a commaunder of mee as some imagyne here.

And where as some adversaries to the cause and my selfe at Nottingham, doe not onely reporte, as I am crediblee informed, that I have take all this paynes to get mee a name amongest men, but add thereunto that I did it therby to winde my selfe into there preachershyp, for by occasion of that worke it was cast upon mee: whereby they will have mee to ayme as well at my profit as pleasure therein: I doe wonder at them, that they blush not to affirme the same. For first there preachershyp they know, is no such great benefite, neyther my neede so great, that I nedd so carefullie to have sought after it. For 4. yeares, yf you will beleve in them, was I in making preparation for that commoditie. He that lookes well into the corrupt dealings off men, and knoweth mee and my estate, may well deeme mee for a verye foole, that I would be so long in compassinge such a sorte commoditie, when I might much sooner and with lesse adoe have got a better. and yet a verye foole then so, that would take such care, so great paynes, be so long about the getting of a benefite, and when all was done that I had to doe, yet be uncertaine whether I should have it. For how could I tell that upon the worke done, you would have mee to be your preacher? I had delt in the like action before. In lancyshyre there were 7. and in regard of the number, that was much more famous then yours, and yet I never receyved reward before. If you can prove that any from mee went about to kindle that desire in yon sometymes after mee and my Ministerie, then trulie I will be contented to be held for guiltie of this you charge upon mee.

Moreover I was not chosen by you to be your preacher, upon the worke wrought, though that was a good preparative thereto, until such time as by the importunitie of many I had preached publicklie unto you.

Besides it is not unknowen to divers amonge you, that even then I parted with a better commoditie then yours: a certaynitie for your uncertanetie. Did not he from whom I was to have receyved it being amongest you make it knowen to some of you? and yet more. Did not you Mayster Moore receyve a letter from a Gentelman off great worth concerning mee, who also

was desirous to have given intertaynement vnto mee? Yea is it not well knowen to sundry amongest you, and many other besides you, that in my comming vnto you and to watch over your soules, I did greatlie againſt my commoditie? preferring the inrichinge of my selfe? did I consult with flesh and bloud when I came vnto you? no verilie. For then had I never come at you. Yea I was contented to impouriſh and neglect my outward estate, if happelie I could have bene a meanes off any good to your soules. And that these thinges I say be true God is my witnesse, and men also can testifie the same.

Yea know yee, o Inhabitants of Nottingam sometymes my well beloued people, and yet still my welbeloued: that iff I had not desired more you, then yours: the salvation of your soules, then your goods: I would not have bene your teacher, to have walked in that way off the ministerie I purposed, not for all your goods, though your towne be bigg, and many of you welthy. Yea I spar not to make this knowen vnto all men, that the paynes and continual toyle of the ministerie: the hatred and contempt of them in that calling is such and so great: That iff there were no other reward for the same then in this lyfe, I would never have entered into the calling, nether yet beinge in it continue in the same, for the best wages that men would give mee. Farr therefore you may well thincke was I from taking such care and paynes for your uncertayne stipend, wich depended vpon the willes of men, wich wee knowe are variable and uncertayne inoughe. whereof have not I had some experience, and that in a short tyme?

I sought for the outward calling off our Church before I had a flocke, to depend vpon mee. but this was done of a zeale without knowledge.

Lastlie, it is well knowen vnto you wich report thus hardlie of mee, that I have bene many yeares in the ministerie, to the number I thincke of 9. and all the tyme was I without any charge, though a good parte of that tyme I dwelt in that countrie where was great want of teaching Ministers, insteade off them blinde guides being set before the people of God on everie side mee. The reason of this my want of a flock, in so great want of shepheard, was this: because I would not seeke nether by my purse, though I was inabled therevnto above many in the Ministerie, wich is a thinge most abominable, yet I feare amongest vs too common: nor yet by any other way or meanes whatsoever. but looked, sitting still and keeping home, to be called therevnto by others. For thus thought I in my selfe. If god have appointed to imploy mee and my service in the ministerie, then when he in his wisdome, shall see mee fitted and prepared thereto, he will place and sett mee over such a people, as he seeth

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mee meete for, who best knoweth my strength or weakenes, and for seeth the deligence or negligence I will vse: I houlding my peace, and onely applijnge my selfe for the discharge of so worthie an office and worke as that is of the ministerie. Agayne when without mee, or any thing donne or sayd by mee, or any for mee by my procurement eyther people or patron should require mee to this or that place, to keepe this or that standinge in the ministerie: I in my selfe did account that for the call and commaund of God, because it was not I compassing it which placed my selfe there: but it was wholie and al together of the Lord: who having the hearts of all men in his hand, as the rivers off Waters, inclined the harts of men, or man to mee rather the any other. 1. Tim. 3. 1. Prou. 21. 1.

This mediate calling I did and doe account all one in effect to mee, as that immediate to the Prophets and Apostles: so as without this I durst not goe, and when this was graunted vnto mee at Nott. I durst no more abstayne, from exercising a ministerie amongest them, then if God had from heaven sayd to mee goe, preach at Nott. For that of the imposition of handes is nothing but a putting of a man into the possession, and execution of his office, the like whereto wes for in civil offices, as Maiors Baylifes and such like.

This calling or sending of God I for sundry yeares Looked for, and without that I durst not stur my foote: For I considered hereof that no man should dare to take this honour vnto himselfe, but he that is called of God, as was Aaron: Yea Christ himselfe did not enter vpon the office off the Ministerie, vntil he was called and appoynted off his father thereto: forgating not also that saying of the Apostel how shall they preach, except they be sent? And of all thinges herein I was most afraied off this, lest that should be one day layd to my charge, that I did run, before I was sent. For what greater folly can there be then this, (thought I often in my selfe) off conscience to enter into the Ministerie, and in the same action to corrupt his conscience: considering especiallie the paynfulnes and contempt off that calling, wich is such and soe great, that no man who well considereth therof would enter into that function, iff there were not some other thinge to thrust him into it, as it were by a strong hand, and whether he will or no. Hebr. 5. 4. 5. Math. 3. 17 and 4. 17. Rom. 15. 8. 1. Mach. 9. 8

And that herein also I say the truth, and herehy was hindered from having a charge for so long time, the searcher of the hartes, before whose eyes all thinges are open and naked knoweth: there be divers also of my brethren in the Ministerie, who will I am sure say as much as men can in such a case.

Neyther let any man blame mee for seekinge after a full and certayne assurance to my owne conscience herein: For what sound comfort can any man haue in the manifold troubles which alwayes accompanie the faythfull discharge and execution of the Ministerie: If he doe but doubt, whether he intruded himselfe into that worke, for the which he suffereth, and be not assured that God set and appointed him thereto: Surelie none. His comfort when he shall spetie for it in the day of his persecution will be gonne. Whereas on the other side, God will be with him in his tribulation according to his promise, to give him patience, strength, and courage, to comfort him, to give him wisdome, to direct him how and what to speake when he shall be brought before Kings and rulers, and those wich are mightie vpon earth. Yea the angels also off God shall be at hand to Minister vnto such a one, and to preserve him that he dash not his foote against a stone.

Exod.10.19
2.Cor.1.4.5
Matth.10.
16.18.19.
Luk.21.15.
Psal.91.11.
12.

Is it not now very strange and wonderful that I which haue bene so precise, as some will turne it, in entering vpon a charge of soules, should now goe plott, and be working for 4 Yeares together, and trapne vp a boy, to counterfayte a possession by the Devil, ād all for the compassing of the preachership of Nottingham surelie if these thinges prove true, as many will haue it so to be: then let mee be registred to my perpetuall infamie, not onelie for a most notorious deceavour, but such an hypocrite as never treade vpon the earth before. Yea Lord, for to thee I convert my speach who best knowest all thinges, and into they bosome, as my best yea my onelie beloued I make my mone, and powre out my complaynt day and night: If I be guiltie of these thinges which are layd to my charge: If I have confederated more or lesse with Sommers Darling, of any of the rest: If ever I set eye of them (to my knowledge) or any of the then before they were possessed, as I conceiue of there case: then let mee not onelie be made and langhing stock, and by word vnto all men, as of late I haue bene to many: but rase my name also out of the booke of life, and give mee my portion with hypocrites. But if it be otherwise and according to that I have sayd then let

then let the righteousnes of the iust deliuer him, ac- Fol. 34.
cording to thy promise. Arise, o Lord, maintayne thy owne cause, cleare the worke thou hast donne by thy owne finger. Psal. 11. 6.
Awake also and stand vp I beseech thee for my defence. Thou hast called mee out, and set mee on this worke, and graciously directed and assisted mee therein: thou hast opened the eye of my vnderstanding to see into this truth, and hast not forsaken mee: goe a long still I pray thee with mee my Lord and God, and neuer leaue thy pursuite of thy owne worke, and defence of vs thy seruants, vntil the truth herein be manifest. So shall the congregation of the people compasse thee about: for there sattes therfore, and that there Ioy and thankesgiving may abound rebuke thou Satan, and cause the Magistrate to rebuke the sonnes of men.

These few lynes concerning my selfe I haue added, not so much to maintayne that good name which by the mercy of God I haue in Gods Church, thought I greatlie desire that they may prosper to that end: as the credit and good name of the Ministerie: which eyther is or should be farre more precious and deare vnto mee, then mine owne. and yet that is to be chosen aboue great riches, and louing fauour is aboue siluer and aboue gold. I passe not trulie to be hated: slandred: falsly accused: to be charged not onely by Sommers but by many others also to be a notable deceiuour, a caster out of Deuils: a miracle worker: a coniurer, and thus to be smitten with the tonges of men wherewith I am all to be wounded from the heade to the foote, so as there is no sound nor whole parte within mee. For if I be not of this World, as I would be sorye I were: it is my portion, and that wherevnto I am appointed in this life: and therein haue I cause of reioycinge yea it is my crowne and glory. Yet that letteth not, but that Ioh. 15. 18. 19. 20.
I may and ought to say somethinge in my owne defence, and for 1. Thes. 3. 3.
the healing of those wounds, which by the tonges of men beinge Matth. 5. 10 11. 12. 1 Pet. 4. 13. 14.
made, I beare about with mee and the vpholding of my good name, my calling especiallie being considered: seeinge yf that be gonne, all my Doctrine will be in vayne, and spoken in the ayre.

The scope and drift of all that hath bene sayd concerning both the cause and my selfe is, that the mouthes off all men beinge

stopped, and the worke of God being acknowledged: The Lord may have his glory and prayse, and man receyve his profite thereby. Secondly, that mine owne innocency and fellow prisoners appearing, wee may not onely therby obtayne liberty for our bodies, but my selfe also for my tonge: And they wich have caused all this sturr in our Church, and vniust molestations vnto vs, (and in vs, beinge Ministers, to the congregations wee belong: who through our absence, are deprived off that foode, wich is more worth then all the world) and raysed vp this vile slander of the great and rare work of God, and since sweated to vphold and maintayne it being ou foote: and thereyn fought agaynst God and his glorye: and the good of his people: May be inquired after, and being found out, delt with as the enemies of God and his Church, and receyve there iust recompence off reward. The goodnes of the cause, the intollerable iniurie done to vs the servants, yea the imbassadors of the Lord off hosts, crye aloud and shril vnto the sonnes of men, I meane, the honorable, and in high place, and authoritie, for a speadie execution thereof. The lawes also off our Land, and the authoritie wich from her most excellent Maiestie is derived to such, call for no lesse. Our trust therfore and most humble supplication to our mortal Gods is, that they would tender the cause off the immortal God. Yea be now zealous iff ever, yee princes and iudges of the earth, and suffer not Gods cause to be thus dishonored and troden vnder the feete of men, remember and forget not this saying of the Lord I beseech you, **they that honour mee, I will honour.** Iff then you our nobles and honorable personages desire to be right honorable indeed, be you carefull to honour the Lord, in taking parte and mayntayninge this cause ād work of his.

Wee have hard before of a commission concerning this matter of Sommers, and who were commissioners. There hath bene of late another commission sitt gon: The commissioners were: Peter Clarke, the Maior of Nottingham, Rich. Morey, and William Freeman aldermen: Samuel Mason, and William Gregorye gentelmen. The verye same men who served that warrant of mee, by vertue whereof I was brought vp before the high commissioners at London. What was donne at this sittinge I knowe not. Onely I imagine that no good can come from it. For these are the maine and open adversaries to the cause and my selfe. And yff those had bene omitted with some 3. or 4. more wee had not cared who had bene appoynted in towne

9. Sam. 12. 30.

or con-

or contrie, recusants and notriens papists excepted. Is it likelie, that the after long and great paines taken against the cause and mee: so many long iourneys to York and London, so many pounds spent: so many wholsome lynes written to York against mee: so much receyving upon my suspension from my Ministerie, and expulsion out of there pulpit: so many sweete reports given out by them of and concerning mee: so many threats denounced against mee: though not by all, yet by some off them, and specially. Mr. Gregorye: It may be such as these, that I shall never preach in Nottingham againe: That I shall continue in prison for a peare at the least: after seeing all thinges prosper well, that I shall be hanged: that iff to that purpose they had not sent up inoughe, they had or would have more, and yf they should not have to suffice therevnto, there were which would make it up. Iff these thinges should by true, as of some of them it is certayne, the former thinges withal being considered with are most true: how is it likelie, yea possible that these men by there willes (and I trust they tooke that order that against there willes they did nothing) would doe any thinge with should make for the cause, and my innocency? Whereby they should bring shame upon themselves, and cast dung upon there owne faces, yea and further punishment then happelie they were aware of. Are they so simple and unwise? or have they so litel care of there credit? or are they so willing and readie to shame themselves, that God may receyve glory therby? And to that end to offer themselves to any punishment that the Magistrate shall in wisdome thinck due vnto them, for rayseinge up an evil name, and vile slander of the rare and great worke of God, and hardlie reporting without cause of the Minister of the gospel? I wish they were thus affected, and for them it was an happye thing. But I am greatlie afrayd it is farr otherwise.

A newe and second commission, for the further inquirie into this matter.

The two first have hetherto proved true me: If the third should prove true also. and that Mr. Gregorye hath sayd so: I will not say that he is a Prophet. but I would be lothe that he should threaten any off my freinds after I am dead. Howsoeuer Mr. Mason is and hath bene an adversary to the cause, yet you must not vnderstand newes ther the former things of him, not yet that I speake off here. for I knowe no such thing by him: and god forbid I should condemne any. with out certayne knowledge of there guiltines.

Moreover, these are such as have banished the worde of God out of there towne of Nottingham. I do not meane my selfe only Ip out of there pulpit, whereat it was sayd they reioyced as yff they had found a great spoyle: But sundry others also, Yea the most learned and worthy preachers in all those quarters, against whose Ministerie there lyeth no exception, and besides also they came not thither off themselves, but were called by authoritie. Against these and there Ministerie amongest them, have these commissioners risen vp. They have as being Magistrates, and by vertue I knowe not of what authoritie, prohibited them to preach: They have threatned the Clarke not to dare to ring the bell: Yea they have threatned to binde them of the ministerie ouer

to the Assises, who should dare to be at the Church: and because there authoritie was not so great as there malice against God and his worde, they ceased not here, but two of them (instead of all) posted to there better: Whereof the one of them received not the communion these eleven Yeares or thereabouts, as I haue bene informed by such as should know best, to leaue the other to the voyce of the people, which in the Proverbe wee say is Vox Dei. By meanes hereof they have emptied the house of God, so as instead of thousands, there haue bene some hundred: and at length expelled Christ from amonge them. Are not these men likelie to further the cause of God wee haue in hand, and to add much good to that which the former commissioners haue donne? Yea is it credible or possible, that these which are enimies to the worde of God, should be frends to his worke? Shall wee not as sone gather grapes of thornes, and figs off thistles as any good to the cause of God from these commissioners. Pes verilie.

It is besides to be remembred how they carried themselves in this peece of service. I thincke it will not be hard to prove, that the examining some concerninge my comming to the towne, and the aunswearing according to the truth, and by consequent, that which maketh for mee, they passed by that and sett it not downe, as such belike as was not for there purpose. They did sweare Mr. Aldridge the Pastor of the place, and Sr. Evans his curat, not to communicate vnto any that which vpon there othes they should aunsweare vnto, This is a soure way indeede to keepe things secret from men, yet the eys of the Lord beholdeth, not onelie what was sayd and done, but what was intended thereby. But why tooke they this extraordinary kinde of dealinge in so playne a matter as this is? Trulie I cā not tel, onelie I imagine they ment no good to Joh. Darrell therby. But why rather did they require such secrecy of these two then of others, there beinge so many deposed? It may be they examined them concerninge some former doctrine of mine whereunto they in all probabilitie could say more then many others. They were in some hope belike, that I had delivered something in pulpit against the state. Now if they could learne any such thing by those deponents, then though the matter of Bonner and my confederating with him should not serue there turne. And bring that to passe they desired, yet that would do it. If it be thus then surelie the doubt lest the first string they have to there bowe will breake. Let no man then blame them though they be provinding another. It would be knowen whether there commission extended so farr. Secondly whae

what thoſe thinges were muſt be kept ſo ſecret. For albeit Mr. Aldridg and Sr. Evans be ſworne to keepe counſel, yet wee may remember the commiſſioners, who are alſo privie thereto, tooke no ſuch othe. The Magiſtrate therfore if he pleaſe may knowe this ſecret, and I truſt ſo he will.

Moreover, they did ſweare Rob. Cowper the clarke of Sint Maries, and father in lawe to Sommers concerninge this, who had him or by whoſe counſel, he did ſing the 94. Pſalme which he had begin in the Church the Lorde-day before they ſat vppon there commiſſion. Surely he was to blame that he went not to them, to haue knowen what Pſalme he ſhould haue begonne, and yet if he had gonne, I can tell you it is very great oddes, ſome of them had not bene there. But I would know of them, why that Pſalme might not be ſung as well as another. Hath it not the holy Ghoſt for it author as well as the reſt? Yes that it hath. The matter ſure is this. They know that all men generally, both in the towne and coſts thereof, dos account of this matter as the rare and great worke off GOD, and my ſelfe as a man moſt innocent and righteous therein. And hereof there conſcienees alſo doe happelie accuſe them. It may be alſo they were privie to the proud vaunts they had caſt forth, ād the trimmps they had made before the Victorie: now when they hard not onelp the congregation calling vnto God for vengance of ſuch proud and malitious oppreſſors of the innocent, but the Lord in the end thereof threatning to deſtroy ſuch: What maruel is it though they were diſpleaſed with the ſinging of that Pſalme? Reade the Pſalme eſpecially the beginninge and end of it.

The length and breadth of there commiſſion would be meaſured. If they ſhall be found to haue paſſed the bounds with was ſet them, whereof there is no doubt, then I truſt our vicegods and they which are here on earth in Gods ſtead, will not ſuffer the name of the Lord, and his holy worſhipe, appointed to another manner of end, then it was vſed by them, to be thus prophaned, and taken in vayne. If they ſhould (which God forbid), yet the Lord will not hold them guiltles.

And here I deſire to know what hope there is that theſe commiſſioners ſhould be indifferentlie minded to the cauſe and worke of GOD, and my ſelfe: (Which is a thing to haue bene wiſhed) and by conſequent what good there can come to the cauſe by this commiſſion: ſeeinge they are ſuch as can not awape neyther with the preachinge, nor Preachers of the Word, at

least off another dioceſſe, notwithſtanding ſome Pſalmes, as Pſalme.

Iff inſteade off theſe men, there had bene ſome more indifferent appointed, and ſuch as had bene fit to have ſeconded our former commiſſioners, and that interrogationes might have bene framed, and witneſſes produced in the behalfe of God, and my ſelfe: Then I doubt not but much good would have come there from, conſidering, the vnſpeakeable incredulitie of man, otherwiſe and but in that reſpect, ſuch a commiſſion were in vaine: ſeeinge there is ſo much, and ſo many, even 17. alreadie depoſed. inoughe to ſtop the mouth of any adverſary, if that wich is abundantlie ſufficient, would ſuffice therevnto.

Wee ſee now who were theſe commiſſioners: how many off them there were: what they are, ād how in parte the caried themſelves in this ſervice off theres: But the fruit thereoff is yet vnknowen, thought I truſt I ſhall knowe and feele it hereafter. Our former commiſſioners were John Therald eſquier highe-ſherife of the Countie of Nottingham. Sr. Jo. Byron knight, John Stanhopp, Robert Markham, Rich. Perkins eſquiers, Peter Clarke, Maior of the towne of Nottingham: John Ireton, John Browne, Mr. Walton, Miles Leyghe, Robbert Evington, and Thomas Bolton, all Miniſters and preachers of Gods Worde one excepted.

I will not make that comparison here I might, yet wee may note ſome difference without offence. As firſt in the number, in the one 12. in the other but fyve. Then in the dignitie of the perſons, for the civil who ſeeth it not to be great? And as towchinge the eccleſiaſticall perſons (whereof there was none in the latter commiſſion, though poſſeſſion by Bevils is a matter to be iudged of by ſuch) ſundrie of them were men of note, ſingular for learning, wiſdome, and gravitie. Beſides the firſt there was the cheefeſt adverſary to the cauſe, Maiſter Walton by name the Arch-deacon of Darbieſhire, and Mr. Maior of Nottingham, added of purpoſe to the reſt: that if any ſiniſter dealing, or partialitie ſhould be vſed, they might proclayme it abroad. Off whom you may inquire after the partialitie was vſed, and whether they alſo paſſed the bounds of there commiſſion. Iff any ſuch thing can be proved, as there is puniſhment dewe vnto them as well as there inferiours, ſo let them have it. And withall I ſhall be cōtent that the credit of our depoſitions be crackt. In the meane ſeaſon this will I ſay of them, that as I doubt not but they caried themſelves moſt incorruptlie and vnblameablie, as in the preſence

preſente of God reſpectinge onelp the cauſe, and findinge out of the truth, without regard to anp perſon: ſo verp ſure I am, that thep were moſt ſtright and preciſe in keepinge themſelues within the liſts which were ſet them. But in this latter commiſſion, there was no partie of our ſide, or freind to the cauſe, pea not one indifferentlie minded, what that proclaymeth let others iudge. I will ſap nothing, but conclude that if the ould proverbe be true, plus vident oculi quam oculus, that is, two epes, ſee more then one: our firſt commiſſioners did ſee further into Som. counterfapting then the latter, for there were aboue two epes to one. Pea but it is ſapd otherwiſe, and that bp ſuch as can tel, that bp this commiſſion it is cleare that Somn. was not poſſeſſed, but is a meane counterfapte. It ſhould ſeeme then that one epe hath ſpped out that, which two could not ſee. And whp not? If the ſight of that epe be ſharp and quick, and of the other two dimme. For that ſapinge of two epes ſeeinge more then one, is not true, except pou vnderſtand it aright.

Wee muſt remember alſo and not forget, that theſe are the men euē theſe I ſap with haue rapſed vp this evil reporte of this worke of GOD and were therfore all men moſt vnfit to be commiſſioners, how this came to paſſe, pou ſhall heare.

How and wherevpon as alſo bp whom this falſe rumour of the counterfepting did firſt ſpring.

ABout ſome 3. weekes after Som. his diſpoſſeſſion, the ſpirit in his returne, bp the tonge of Somn. (which being without bp his power and ſkill he can vſe, as in experience hath bene ſeene, as alſo much annope ones bodpe, which reaſon may teach) preached diuers women for witches 7. in the towne of Nottingha and 3. in tow townes adiopning the reto. After he had once named one, he never reſted calling for the partie (ſaping ſhee hath a catt. of ſome ſhee or he hath 2. cats, of one 7. cats) and being hopſted vp and donne he lping on a bed after a ſtraunge manner, vntill ſuch time as the parties were brought vnto him, and before the Magiſtrate after which time he never named them agapne: when one of theſe was brought vnto him, as ſone as the partie drue neare vnto the doze, and after was brought into the houſe he was toſſed and handled in grevous manners (but different to that he ſuffered in the time of his poſſeſſion) and ſo continued, vntill the ſuſpected perſon was brought vnto him, then and during that time of there abode, whether it was longer or ſhorter time he lap verp quiet and oftimes in the turning of the hand ſemed to be a ſleepe. ſo as he ſtorted agapne. But ſo ſone as the ſapd perſon bega to de partie, preſentlie he was hādled in all extremitie ād ſo cōtinued vntil the parte was had awap. Sundrp trials hereof were made bp everie of theſe ſapd perſons a parte, and it fell out alwapes accorping to that I ſap; ta theſe two others he

added som what further of from Nott: Who with sundrie of the former are reputed by the people thereabout for witches.

Amongst these Nott. Women, Als Freeman was one. this Als is consen german to Mr R. Freeman an Alderman, & one of our commissioners, who not being well able to endure this began first to spurrn against the worke of God, until which time no tong was hard to wagg against it. To him came the rest, wherefore, it may partelie be conjectured by the premisses. And heare I will brefelie say something as touchinge the persons discovered by Satan for witches, and specially concerning. Als Freeman, wherby it may appeare what great cause Mr Freeman hath so to contend for the innocency of his kinswoman: that rather then shee shall be a with, &c. must needes be a counterfayte.

But before wee must remember that this was the speach whereunto indeede Somn. was not privie, and came from a lying spirit, and is therfore to be suspected, yea held for false and slaunderous except evident prefe thereof may be had from a mõge men. Although I deny not but the Devil oftentimes sayth the truth in and by those he possesseth: as when to Christ he answered his name was **Legion**. And sayd of him **O Jesus of Nazareth I know what thou art, even that holy one of God, and of Paul and Silas these men are the servants of the most high God, which shew unto vs the way of salvation.** But this is donne, if not alwayes, Yet for the most parte to an evil end: even so no doubt if Satan spake the truth in his discovery of certayne women for witches, it was to an ill end: euen to cause all this sturr that hath bene, and hereby to obscure yea annihilate if it were possible, the worke of God, and to hinder the free course of the Gospel. this now wee playnlye perceive. For from hence the preachinge by name of Als Freemã for a with, hath come all this trouble about Som. Darling, and there possessions. Let vs see now what may be sayd concerning her, not that I will charge her with any thing: but that therby wee may see, shee is not altogether so free from all suspition of witchcraft, as Mr Freeman her kinsmã seemeth to pretend, by contending so hotlie for her innocency.

Mark. 1.24 and 5.7.9.

Act. 16.17.

About the end of this discoverie, on a time commeth, but upon no occasion of busines, this Als Freeman into the house of Rob. Cowper,

Cowper, father in law to Sonn and Mary Cowper his Sister. Some angry wordes the said Mary gaue her, calling her a witch how it came to passe I know not, but presentlie after, as I take it, and I thinck the same night, shee felt some thinge starting within her bodye, as if shee had bene quick with child, within some weeke after, or thereabouts, shee had a belly as bigg, as if shee had bene 20 weekes gonne with child. and this sudden rising of her belly, others can witnesse as well as shee. Thus also it was with her at the first: her belly being of the bignes you heare, something now and then would paine her at her stomach ād about her harte, whereat shee would crye out, and then ād during that time her belly would be litel: whē that ended, something as it were falling from thēce downe into her belly, it would be of it former bignes. Some few dayes after this sodayne swelling in her bodye, and sturringe within her, as if some quick thing was there: shee was troubled with sundry strang and fearfull apparitions, as shee is still vnto this day. As I take it everye night now, or the most nights at the least, some thing appeareth vnto her in the likenes of Als Freeman. And another in the similitude of Bowte wyfe, one of the suspected women, they take her out off her bed, seeme to make her a fyre: (it may be thereby prognosticated there burning, if they be such as wee haue cause to feare) to that end they breake sticks, so as they haue bene hard in the next house and yet no stick broken, nor yet there. And for all the fyre the poore soule commeth to bed as could as yce, which they that lye with her well feele and perceive. Sometimes also her bellie hath ben so swollen, as if it would haue burst, my selfe amongest many other straung things haue seene this, that her belly beinge at my commynge vnto her, not bigg but accordinge as is aforesayde: I hauing vsed some speach with her as I thought fit, according to that hand of God which was vpon her, within lesse then a quarter of an howre, shee hath bene so bigge, as if shee had bene (as women say), at downe lying. Come the next day, or not long after, and there was no such belly. In the middest of her belly there hath bene as it were a through. Out of her belly hath bene hard a loud whurrying, also a noyse like vnto the whurring of a cat.

Hauing continued from about the xvj.th. of December, thus swelled in her bodye as wee haue hard, being litel or nothing bigger or lesse, then at the first, some suddayne chaunges excepted, with milck sometimes in her breasts, sometimes water, chaunging ofte from milck to water, ād from water to milck shee at lenght about the 14. day of March last fell off traveling.

the neighbour women were sent for, and midwife, after midwife In all thinges it went with her like to a woman in travaple with child. Shee thus continued 3. or 4. dayes in great payne, but brought forth no child, nor any thing els. In the beginning off her travaple, a great controversie there was among the women, about this, whether shee was with child or not, the midwifes they could not agree, One sayd it is not possible shee should be with child, and therevppon departed. Another not so wise as shee, tarieth vp it. and hopeth the best. The other women also they dissented hereabouts among themselves. Some sayd, shee may happelie prove with child. others, more wise then they, sayd how can that be? Is not her belly litel in respect of a womans in her case? Is it not also soft. whereas if shee had a child in her wombe, it would be hard. and can not otherwise be? playnly we perceyve indeed something stirring in her: as if it had lyfe, but not thing doe we see or feele to induce vs to thincke it is a child. But marke what folowed of this dispute. The next day when these disputers were mett together againe the case was cleane altered with Ma. Cowpers belye, about which there had bene so much arguing the day before. For now her belye was became as bigg as any womans great with child, and at point of traveling, or rather bigger. Sometimes hard, and sometymes as a quagg mire, now the women talked as much of the greatnes and variablenes of her belly. Whereuppon marke yet further what followed. The day folowing her belly was extraordinarie and wonderfull litel and small. And notwithstandinge that in all poynts it went with her as it doth with woman in travaile, (sauing that they bring forth either a living creature, or some vntimely birth. but shee iust nothing) yet shee even then and presentlie after it, rose vp out of her bed, went vp and downe the howse, and abroad whether shee thought good. I advise you women therfore especiallie yee of Nottingham among whom it was donne, that you for your owne credit sake if for nothing els, take parte with mee against her counterfaytinge. If that wich fell out with her had come from nature, as it was from the Devil, vndoubtedlie it had cost her her life.

Shee hath likewise had her fits, in them shee hath tould off sundry thinges done abroad in the towne, and it is certaine there was no packinge with her: bene of extraordinarie ād supernatural strength, so as 4. or 5. could scarcelie rule her: and some few dayes before her brother was taken from his and her parents and committed to his keepers, he and shee had there fits by turne, when he ended his fitt, shee began, and when shee made an end, then began he wherby it is evident that if Som-

niers

mers be a counterfayte, then is Mary Colwper also. And if I Fol. 32.
taught the one of them, it is a thousand to one (and that is great odds) that I gave som instructions to the other. Now it will be a hard thing to prove Mrs. Colwper to be a counterfayte. I thinck it will be as easie to make that to be wich is not. And that is very hard for a man to doe, though he be great and mightie. This then it may be in tyme though not yet, will doe the cause, and mee some good. And I am fully perswaded that therfore the Lord hath caused it to be, and will in the season and due tyme further pursue it, and make an end of that worke wich he hath began in her. These thinges I offer to prove, and iff I fayle therein, let the shame and punishment be myne. For one now reporting any thing, can not be beleved without prose. Yea proving that wee affirme, by the othes of many, and by the testimony of many hundreds, I would wee could be credited then. But (alas) for all that it will not be, It hath bene otherwise in times past. It may be that now also if another man had reported them, he would have bene beleved.

But what say our Nottingham commissioners to this? that shee is a counterfayte her brother and parents have gott thus many pownds (sayd the cheefest of them to mee) by dissembling, and now that seeling the sweetenesse of it, shee must goe doe the like, he that sayd it, would take smal pleasure to make them sawers by ths bargayne. They have called her also before them, and after I thinck shee had sayd more then they could well answeare, and some of them shaked her with shrewd wordes, and others of them given her a litel rewarde, they willing her to counterfayte no more, sent her away.

But is this all that can be sayd against Als Freeman? no there is better evidence then this, and so it seemed to two Juries for they condemned her of wilful murther for it: but how it came to passe I knowe not, a third Jurie was of another minde, and found nothing against her. So that shee is living still, and that is but a litel (I am afraied) for Mrs. Colwpers ease. for she sayth that in the nights there commeth a things in Als Freeman her likenesse, and another in Boote wyfes: and shee is sett betweene them, and when that which is like Als Freeman putteth her hand towards her belly shee is payned at the hart exceedinglie

But what is the matter will some say? Surelie this. About some 10 dayes or there abouts after there former iarringe, as neere as I can gesse, In a fayre mone-shine evening shee came trotting to Rob. Colwper his house. One seeinge her, and marveling to see her trudg so fast: that could so ill doe it, folowed whott foote after her, and dogged her. When shee was come to

the aforesaid house, shee did not forthwith knocke at the doore, as the manner of well meaning people is; but pipes first at the chincks of the doore, then went shee to the window, and thus shee continued playing at be pipe a good while. And yet shee is no child, but a well aged woman. At length shee espied the honest man which had followed after her, and then shee full mannerlie and honestly fell a knockinge. Into the house shee commeth. Mary Cowper had then a litel child standing at her knee, in health and playing it. Als Freeman desired to light a candle, but Rob. Cowper denyed her, and asked her why shee came to that house, which of all other was forbidden her. Away goeth shee without lighting her candle, and as shee went ouer the threshold the child with even now was so well and merie, begin to be sick, and fel a strichinge and sckreaminge, and so continued for some 2. dayes and then dyed.

Some questions might be here asked, which if they were fully aunsweared would remoue some scruple which remayneth stil in many, as wherfore shee went so hastilie thether, ād being come piped in after that manner? Wherfore to light a candle at that house rather then another? it beinge the onely house which was forbidden her? there beinge besides so many houses, I know not how many betwixt her house and Cowpers? Cowpers house also standinge out of the streete? a good space into the Churchyard. Moreover to what end shee went to light a candle, and how that contradiction of hers may be salved? to some of good credit shee sayd that shee had lost pinnes in the Church-yard, and would haue lighted her candle to haue sought them: if happelie shee could haue found some of them, for it is oddes shee had not foud them all, except her eye-sight be beter thē mine to some other this question being asked her, shee answeared shee had lost 2d. in the Churchyard and that shee desired to finde, And no maruel for I can tel you 2d. is moupe with her. But it may be he that pursued her, found that which shee lost. He would be examined therreof, but wee must first know what shee lost, whether monye, or pinnes. It is to be doubted also that shee came a purpose and made haste thereto, to lose something, that after shee might be occupied in seeking that shee neuer lost. It would be demaunded also, why being denyed to light her candle there, shee went not to another house, and so have gonne about the seeking of that whatsoever it was shee desired so much to finde. Surelie eyther shee had lost nothing, or els shee grew carelesse of that shee had cared so much for newlie before. For shee went presentlie to another house, and after some gossops talke had there, home goeth shee, from whence shee had come.

I might add here another suspitions matter agaynst her concerning

ternyng George ſpenter by whoſe meanes in all probabilitie (as I could ſhew but that I haſte to an end) he was ſo grevouſlie afflicted, that a multitude was quicklie gathered about him, ād ever ſince he hath bene troubled in his bodie after a ſtrang and vnatural manner vntil this day.

I cā tel alſo of a prittie prank ſhee playd after both theſe. Shee came on a time into the houſe af a man (whoſe name I have forgotten) who carieth Aqua-vitæ by and downe the cuntrie: his wife wel comd her with ſome ſhrewd wordes, (for that there be few in Nott. which loue not her rome better then her company) ſhee fell of imbraſing her huſband, a ſtrang kinde of ſaluting. The ſame day the man went forth with his bottels on his backe. Whē he was gonne forward about a mile or two, in a fayre evē greene-ſwarde way, backward fell he, and brake his bottels, ād there lap all the mans Aqua-vitæ. Back he comes, for new bottels and more licour of lyfe: when he came at the very ſame place agayne, it fell out with him iuſt as before. If this was long of Als Freemans imbraſing him, the poore man, I dare ſay had as liue ſhee had ſo kindlie imbraſed another as him. For the loving ſalutation (If I ſay it came from thence) ſcathed him 4. nobles. Home he commeth the ſecond time, and after they two were made freindes, he and his bottels ſcaped well. I haue hard more ſuch like ſtories of Als Freeman, as of one which falling out with her as ſhee was at meate, had like to haue bene choked, and continued handled in that ſtrang manner in her throate, as I neuer hard of the like before, ād that for the ſpace of 5. howres or thereabouts even vntil Als and ſhee were made cater-couſins, ād then loe ſhee was ſtrayghtwayes as well as might be, ād this was (as it is ſayd) and ſome other of this kinde, before So. ſayd ſhee had a cat. Such as theſe I ſay I haue harde of, but I will let them goe, for it may be I haue ſayd inoughe.

I could ſay as much if I thought it fit, for Eight wyfe, another of thē. ſomething alſo of Boote wyfe, ād ſundry of them beſides, but I will onely ſay this, that it is to be thought that if not all of them, yet moſt of them are witches indeede. FINIS.

(a) Iuſt ād righteous hereyn I am, be I, what I may be otherwiſe

(b) For wel doinge.

(c) Let mee not onelye die, but be diſhonored, reputed for vile, ād abhorred of all men for ever.

Surelie it is not good to condemne the (a) iuſt, nor that the Princes ſhould ſmite ſuch (b) for equitee. Prov. 17. 26.

It is not good to accept the perſon of the wicked, and to cauſe the righteous to fall in iudgment. Prov. 18. 5.

O Lord my God, if I haue done this thinge, if there be any wickednes in mine handes, then let the enemie perſecute my ſoule and take it: yea, let him treade my life downe vpon the earth, and lay mine (c) honour in the duſt. Pſal. 7. 3. 5.